The Churchman.

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DAILY SERVICE.

"The Order for *Daily* Morning Prayer."
"The Order for *Daily* Evening Prayer."
"The Psalter shall be *read through once every month.*"
"The Old Testament is appointed . . . so that *the most part thereof* will be read, *every year, once.*"
"To know what Lessons shall be read *every day*, look," &c. &c.
"The Litany, or General Supplication, to be used after Morning Service, on Sundays, *Wednesdays*, and *Fridays.*"
"This Collect is to be repeated *every day*, with the other Collects in Advent, until Christmas-Day."
"This Collect is to be read *every day* in Lent."
"Upon the Sundays and *other Holy-Days*, shall be said all that is appointed at the Communion, unto the end of the Gospel."—*Book of Common Prayer.*

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH	At 9 A. M., and 3 P. M.
ALL SAINTS' CHURCH	" 8 "
ST. LUKE'S CHURCH. [Sundays included]	" 8 A. M.
Holy Communion administered, every Sunday, at 10½ A. M. Upon all Festivals other than Sunday, at 11 A. M.; and Evening Service on Friday, at 3 P. M.	
ST. CLEMENT'S CHURCH	" 9 A. M.
CALVARY CHURCH	" 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION	" 9 " 4
CHURCH OF THE HOLY COMMUNION	" 8 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 11 A.M.	
CHURCH OF THE CRUCIFIXION	" 8 A. M.
EMMANUEL CHURCH	" 9 " Prayers at 5 P. M. on Fridays.
HOLY APOSTLES	" 9 "
GRACE CHURCH, [Brooklyn Heights,]	" 8½ " and 4½ P. M.

Calendar for February.

25.	First Sunday in Lent.
28.	Ember Day.

MARCH.

2.	Ember Day.
3.	Ember Day.
4.	Second Sunday in Lent.
11.	Third Sunday in Lent.
18.	Fourth Sunday in Lent.
25.	Fifth Sunday in Lent.—The Annunciation of the Blessed Virgin Mary.

Poetry.

For the Churchman.

PRESENTATION OF CHRIST IN THE TEMPLE.

The Temple gates are open,
And kneeling crowds around,—
Lo! Joseph and the Virgin
With Christ on holy ground.
The altar's smoke up-curleth,
The robed Priest stands by,
Nor Hierophant, nor worshipper,
Deem God Incarnate nigh.

The Lord is in His Temple!
Behold! the awful hour
Which seers foretold, and throbing hearts
Girt round with wrath and pow'r.
How calm the glowing heavens above,
How still the earth beneath,
And scarce the palm tree's queenly top
Is stirred by zephyr's breath.

He comes in silence, as the dawn
Steals over Eastern hills;
Or giant streams, from mountain sides,
Wind, first, in thread-like rills.
A mother and an infant,
A pair of turtle doves—
Oh who can see, 'mid signs like these,
The Son Jehovah loves?

The Spirit rests on Simeon,
The just and the devout—
He enters at the portal
While thoughtless crowds pass out.
His heart is stirr'd within him—
He walketh to his death—
But Christ is in the Virgin's arms,
And Life is in His Breath.

And either world is joined in one,
As up the patriarch stands,
All ready to depart in peace,
With Jesus in his hands.
Bless God, thou favor'd servant!
Bless God, thou bold, good man!
Nor fear the "rabble's laughter,"
Nor Herod's brand and ban.

And Anna, too, the prophetess
Of Asher's royal line,
She cometh, in that happy hour,
To hail the Babe Divine.
Her fast is changed to feasting,
Her pray'r to giving praise,
And light shall rest upon her,
Through all her nights and days.

But the mother clasps her child,
And turneth to depart,
With visions dim of weal and wo,
And sword through riv'n heart.
The nearest to the Sacrifice—
The purest and the Blest—
The Cross is heavy on her,
Her burden—but her rest.

I. H. H.

Waddington. Purification of the Virgin.

For the Churchman.

THE WET NURSE.

I.

I give thee, babe, a mother's care—
I yield a mother's breast;
And in a mother's arms I seek
To lull thee to thy rest—
I bathe thy little limbs, and then
In garments soft array—
I watch thee—soothe thee—and caress—
Sweet babe! the live-long day.

II.

But oft my tears fall on thy cheek,
And deadly throbs my heart—
Lest no one may such tender care
To my own babe impart.
It may be cold—and hunger keen
May waste its little form—
And I cannot its wants supply
And in my bosom warm.

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A late number of the English Churchman contains a review of a book edited by the Rev. F. W. Faber, formerly of the Church of England, but now a Romanist, and entitled "The lives of St. Rose, of Lima, . . . and of St. Juliana, of Falconieri." The book itself, judged by the reviewer's extracts, is a translation into sentimental English of the freaks and extravagancies of an unhappy maniac, by one whose fond credulity and morbid taste qualify him for the task. We have no wish to obtrude upon our readers the disgusting details, and are only desirous to note the reception which Mr. Faber's work has met with from the Romanists themselves. We take up the review therefore at this point, only premising, in explanation of *The Tablet's* extravagance, that its editor, as well as Mr. Faber, is a Roman proselyte, having been originally a Quaker.

Referring to the work edited by Mr. Faber, the English Churchman says:

"In an historical account of a certain image of the Blessed Virgin, it is stated that Philip IV. had exhorted the Peruvians 'to choose some image of the Blessed Virgin, and address to IT their prayers.' Upon this *Dolman's Magazine*, also edited by a Roman Catholic Priest, exclaims—

"'If this is not gross and palpable idolatry, we are still ignorant of the word. We blush for shame that any one calling himself a Christian, much more a Christian Catholic, and moreover a Catholic Priest, should translate and publish such very objectionable doctrine.'

"Such is the unity of the Roman Communion, for which Mr. Faber and his friends have broken their solemn vows to their spiritual mother, the Church of England!

Having quoted a passge of Mr. Faber, holding up St. Rose as an example which the daughters of England would do well to follow, the English Churchman proceeds:

"But let us hear what this brother Priest, the Rev. Edward Price, of *Dolman's Magazine*, thinks of his labors:—

"'We beg to differ much and seriously from the views which Mr. Faber seems to have had in compiling or translating (we care not which) this life of his saintly heroine. Does he mean it as a mere speculation—a stringing together a mass of *incredible* and inimitable austerities, painful to read, impossible, nay, sinful to imitate. . . . Does Mr. Faber give these marvellous austerities of St. Rose of Lima as the *vade mecum*, the rule of imitation for Catholics living in the world, and pressed upon so heavily by its crushing responsibilities? . . . We grieve, and that most sincerely, that such details; so harrowing to a sensitive mind, so dangerous from their initiating weakly disposed minds to similar excesses of religious zeal (we had almost said fanaticism) should ever have been published. . . . We pass over the many and extraordinary miracles. We are not denying their truth, though, with regard to some, we certainly *suspend our judgment*. [The process of Canonization set forth all these miracles as true, and gave the testimony of the Church to them.—ED. *E. C.*] In the name of all those who know their religion; in the name of all those who revere it in its innate and immaculate purity and truth, we protest most solemnly against this and such like publications.'—*Dolman's Magazine* for September.

"Who, then, shall give judgment in the case of the Rev. F. W. Faber, a recent convert, acting under the "highest sanction," *versus* the Rev. Edward Price, educated as a Roman Catholic Priest, and speaking in the name of all those who know and revere their religion?

"Behold, the lay Editor of the *Tablet* ascends the bench! Let us hear the judgment. Speaking of *Dolman's Magazine*, he says—

"'We have of late passed over in silence the monthly appearance of this work. *We had no sympathy with its principles.* . . . . . . On a great Ecclesiastical question it took the Lay side, and, by implication, charged Bishops and Priests with evil intentions, and equally evil acts. . . . . . has now ventured to *revile the Saints*. . . . . . . The last number contains a review of the Lives of the Canonized Saints, but particularly of St. Rose, edited by Mr. Faber, and *with the expressed sanction of his Ecclesiastical Superiors*, who have lately been appointed by the Holy See to rule over the London District. The Right Rev. Dr. Walsh has given his approbation to Mr. Faber's labors, and the Right Rev. Dr. Wiseman has been most active and zealous on his behalf. The Bishops come to London, and are told, though indirectly, that they have been, while presiding over the midland district, sanctioning idolatry, 'gross, palpable idolatry.' Their successor also in that district, the Right Rev. Dr. Ullathorne, is liable to the same accusation; for he has publicly expressed his approbation of *this life* of St. Rose. . . . . . *Acts like those condemned by the Reviewer are mentioned everywhere in the Breviary.* . . . . . Mr. Faber is guilty only of publishing in England what the Holy See *has approved*, and what St. Rose was INSPIRED TO DO (!!) . . . . Our own Bishops, the Dominican biographers of St. Rose, the Ecclesiastical authorities who sanctioned the publication of his book, and the Sovereign Pontiff also who, in the Bull of Canonization, recorded the marvellous austerities of St. Rose, are here condemned together. They are said to send forth to the world a record of acts, which the reviewer tells us are 'sinful to imitate.' Thus the Holy See, infallible in faith and morals, is pronounced by our Reviewer to have erred, in proposing *an example of the Christian life*, which is not merely 'impossible, but *sinful* to imitate.''

"The *Tablet* then goes on to say—

"'This [Dolman's] magazine is published September 1. Every Priest, on the 30th of August, reads in his Breviary that St. Rose *sub velo coronam densis aculeis introrsus obarmatam interdiu noctuque gestavit.* This was done with the permission of her confessor, and is mentioned with approbation by Benedict XIV. Yet the Reviewer, having quoted a passage from the 'Life,' the substance of which is expressed in those words, remarks:—

> "'The kind invitation of the all-merciful Redeemer was—Come to me all ye that labor and are heavily burthened, and I will refresh you. The Confessor of this innocent child adopted a far different doctrine, *if this account be true.*—(p. 181.)

"'These acts of mortification, which he condemns, are reported in the Bull of her Canonization, where also it is stated that she practised them, not of her own will, but according to the direction of her Confessors, *et in his non suo, sed confessariorum arbitratu, modum constituisse;* nay, more, the Sacred Congregation is said by his Holiness to have concluded with one consent—*unanimi spiritu, veto et sententia*—that the way in which the Virgin Rose walked before God was true and safe, *sinceram ac tutum esse viam.* It is worthy of observation here that *every single act* of St. Rose which the Reviewer marks for *condemnation*, is recited *in her honor in the Bull of her Canonization*; they are the *evidences* of her *sanctity*, and are set forth for the *admiration*, if not for the *imitation* of *all good Christians throughout the world.*—'Monstrous penance' and 'charnel horrors' are, however, the expressions applied by the Reviewer to the austerities of the virgin Saint, and portions of her history are called a 'horrible narrative' and a 'revolting detail.' . . . . 'Monstrous penances' and 'charnel horrors' meet them now *in every page of the Breviary*, and their almost *daily petitions to heaven are entrusted to some of those whose 'Lives'* are, in his opinion, a 'horrible narrative' and 'a revolting detail.' . . . . . In modern literature we know nothing so admirable as *these* Lives of the Cannonized Saints. . . . . If religion is to grow in England, and to prosper again, Mr. Faber has had no slight share in promoting such an issue.'

Here follows a brief note from Mr. Newman to his "Dear Father Wilfrid," [Mr. Faber] recommending him, in the name of the fathers at Maryvale, whom he had consulted on the subject, to suspend the series of the Lives of the Saints for the present. The fathers, it seems, had come to this conclusion unanimously, on the ground "that the lives of the foreign Saints, however edifying in their respective countries, are unsuited to England, and *unacceptable* to *Protestants*." This decision excites to the highest pitch the ire of the Tablet, who, after lashing Mr. Newman, and denouncing his advisers, in true Romish style, as an "irresponsible and secret junta, probably the most ignorant of the whole Catholic community; the most averse to spiritual perfection, the most worldly, the poorest spirited, and lowest minded," &c., &c., sums up as follows:

"'The case stands thus. Mr. Faber's series has been for a long time before the world. In September last part of the dislike to it was *aired* under the auspices of the Rev. Mr. Price, in an article which, for blasphemy of expression and the errors of doctrine involved in it, was worthy of Exeter Hall. On the 23rd of that month—if the evil deed had not got wind before—public attention was drawn to it by a detailed analysis in this journal, which pointed out how Mr. Dolman's reviewer insulted both the Church in general, the Holy See in particular, and Mr. Faber still more specially, with charges of idolatry and of mistakes as to the essential nature of Christian doctrine. We pointed out that to Mr. Faber in particular restitution of character was due for the gross attacks made upon him.

"'Since that time we have heard not a whisper of retractation, even in private. Not a syllable of regret; not a word indicative of a tardy admission that a mistake has been made. But, on the contrary, rumors—which we certainly do not believe—of letters of approbation written by distinguished divines, and every indication of a wish to sustain the clamor—not against Mr. Faber, but against Roman and foreign Catholicity; and to uphold the heresy, that English good sense and common sense are superior to the inspirations of the Holy Ghost, and to the decisions of the Holy See. True or false, every one of our readers who is in the way of hearing rumors upon such matters must have heard these, and having heard them, the next thing they hear is—what? That *some* clamors, and presumably these clamors—for these only are generally known or talked about—have produced their effect, and that Mr. Newman, for the sake of peace (heaven help us!) has consented to withdraw Roman Christianity out of the field, and to let the blasphemers of Saints, the revilers of Papal Bulls, and the propounders of false doctrine, enjoy the field uncontested for all time to come. This is the way in which the case stands at present. A brace of antagonists challenge the attention of the public. On the one side are the Saints of whose virtues Rome is the mouthpiece; on the other side, certain English Catholics, of whom *Dolman's Magazine* is the mouthpiece. For its part, Rome comes into the field with a Bull which is nearly two centuries old; which pronounces that certain acts are in the highest degree holy, admirable, heroic, edifying, and as such are fit to be promulgated through every tongue and every people of the whole world. On the other side, comes Mr. Dolman's Reviewer, who takes upon him to deny all this; declares that the austerities approved by the Holy See are not approved by the Church; denounces as 'monstrous,' 'frightful,' 'dangerous,' 'extravagant,' 'far different from the all-merciful Redeemer's doctrine,' 'unmeaning puerilities,' 'rigid,' 'pitiless,' 'gloomy,' 'worthy neither of admiration nor imitation,' 'false and unnatual piety,' 'appalling,' 'sickening,' 'revolting,' 'horrible,' 'harrowing,' 'astounding,' contrary to "the innate and immaculate purity and truth" of religion, and finally as "idolatrous," those very things with the praises of which Pope Clement X. almost exhausts the Latin language, and the impugners of which he solemnly devotes to the indignation of almighty God and the vengeance of His Apostles.'

The English Churchman then proceeds:

"In the same number of the *Tablet* as the foregoing article is the following notice of *Dolman's Magazine* for November:—

"'We draw attention to this periodical merely for the purpose of warning our readers that it now stands before the world *as a scandalous and anti-Catholic publication; a propounder of false doctrines; a blasphemer of the Saints*; an impugner of the Bull of Pope Clement X., '*Cælestis Pater familias*,' A. D. 1671; and therefore in the words of the said Bull, devoted to 'the indignation of Almighty God and of His Holy Apostles Peter and Paul.' Those who wish for such a publication will no doubt find it extremely to the purpose. We have not read the present nor any past number since September, except to ascertain that the abominations of that month have not been withdrawn, and (consequently) are still persisted in. Those who fear the above-named 'indignation' will be cautious how they meddle with such condemned goods; and for their special protection *we mean to repeat this special report every month until the danger shall have disappeared.*'

"Here, then, we conclude our evidence in this most significant and instructive case. We have still to give the Judgment. On which side do our readers suppose it will be? Those who have carefully watched Romanism and Romanists in this country, during the last few years, will have little difficulty in anticipating the result. But let others look at the extracts which we have given from the life of St. Rose, and judge how far the Reverend Editor of *Dolman's Magazine* is justified in his criticisms; taking also into account the fact that the publication which he censured, has been actually suppressed by the parties themselves, although it had received the distinct sanction of three Roman Catholic Bishops; and let them, on the other hand, look at the opinions and language of the Lay Editor of the *Tablet* in his remarks on the life of St. Rose—his assertion of its value and merits—his justification of its publication, and his denunciations of opposers in general, and the Rev. T. Price in particular. Again, we ask, on which side do our readers suppose that the judgment—the verdict—will be given? The Court of Appeal has been held with 'closed doors?' instead of the summing up and the judgment, we have, in *Dolman's Magazine* for December, the following humiliating confession—humble we cannot term it, until we know under what circumstances and influence it was obtained:—

"'The Editor begs to express his profound regret for whatever scandals may have arisen from the review of Mr. Faber's *Lives of the Saints.* Whatever was said in that review against truth, or justice or charity, he begs in the most explicit manner to withdraw, and to solicit Mr. Faber's entire forgiveness in whatever way he may have offended him. If the Editor erred, it was more from misconception, from erroneous judgment, than from a deliberate intention of attacking truth, or of wounding Mr. Faber's feelings, or those of his venerable brethren. Peace and charity are too precious to be sacrificed lightly; and if this public reparation be not sufficient, let Mr. Faber only point out a better way, and it shall be done. It is the Editor's earnest wish that the past should be buried in the grave of a generous oblivion, and that all our future efforts should cordially co-operate to promote the glory of God by the continued spread and advancement of our holy faith.

"'EDWARD PRICE, M. A.
"'Sardinian House, Lincoln's Inn Fields,
Nov. 27, 1848.'

"We have called this a confession—a plea of *guilty*—because it is evidently *intended* to convey the notion that the writer has been in the wrong, but in its letter this document very carefully and skillfully avoids all express acknowledgment of error; and the apologist's Ecclesiastical Superiors doubtless consider that they are paying only a very small price to secure the continued good-will of such an organ as the *Tablet*: for that this document—whether so intended or not—does give a flattering triumph and support to the *Tablet*, as well as an apology to Mr. Faber, cannot be doubted.

"GOD, of His mercy, forbid that Mr. Faber, or Mr. Newman, or any one else, under the highest or the lowest sanction, shall ever be able to excite among the "daughters of England" any other feelings than those of pity, and horror, at such suicidal lacerations and fanatical impieties as are recorded in the Lives of St. Catharine of Sienna, and St. Rose of Lima! It is not by following such examples that they will be enabled to fulfil the Apostolical injunction—

"'Present your bodies [not a self-mutilated, self-enfeebled, dying, but] a *living* sacrifice, holy, acceptable unto God, which is your *reasonable* service. 'Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are *not your own* [to deface, and wound, and mutilate]; for ye are bought with a price—therefore glorify God in your body, and in your spirit which are God's.''

"That such men as Mr. Newman and Mr. Faber recently were, should, in so short a time, have so vitiated their spiritual and literary tastes, and so dimmed their spiritual perception, as not only to eat of such food themselves, but also to imagine that others might be tempted to follow their example, and quit the healthy pastures of the Church of England to join in their sickening repast, is as marvellous as it is melancholy, significant, and instructive. The whole subject, indeed, affords such a useful lesson and warning, that we consider it a plain, though a very painful duty, to bring it thus fully before our readers."

Communications.

For the Churchman.

ODD FELLOWSHIP VS. THE CHURCH.

Dear Mr. Editor—Will you allow me a small space in your paper, to suggest a few thoughts for the consideration of "Veritas." I do not intend to answer his article. That belongs to the Rev. gentleman to whom it is addressed. Neither do I wish to open a discussion on the propriety of Odd Fellowship. Your readers will exclaim, '*That was done, ad nauseam, a few months since.*' I am not a member of the body called Odd Fellows; but I am so odd a fellow as to hate, most thoroughly, *canting Pusyism.* It was the essence of Puritanical cant to cry, with upturned eye and nasal twang, that they were the Lord's peculiar people. And it is the cant of Pusyism to be forever barking, in a similar way, about the Church. Puritans ought to have been contented, by their actions, to let it be seen whose people they were. Churchmen ought to avoid cant by letting it be seen by their doings how much superior the Church is to all voluntary associations.

The great objection which is made to this Institution is, that we go to it to do for us what we ought to go to the Church for. Let us look at the facts. A man who joins a Lodge, pays his dues, and performs his duties, thereby becomes entitled to all its privileges. I know not what they all are, but I can state some benefits which it confers upon its members—and they are substantial benefits. Suppose a man, with a wife and several children, receiving ten dollars per week. It is barely sufficient for the support of his family. He is unable to lay by any of it. He falls sick. He then draws from his Lodge from four to nine dollars a week. He is furnished with persons to watch with him, if necessary, during his sickness. If he continues sick for one or two months, he is no worse off at the end of that time. If he dies, he is decently buried. Now what does the Church do for such an one? Will it do any thing to relieve him from harassing thoughts about the wants of his family, for which he has become unable to provide? If it sends to him any alms, will it be sufficient to provide for his wants? I would like to know where the congregation is, which would not think a great burden laid upon them, if they had to provide as respectably for one family two months in a year? Such is the spirit in the Church, that both minister and people would think that an intolerable burden had come upon them. But the Church never does any such thing for a sick man. It deals out, in the most niggardly way, its small pittance at a time, satisfying itself, with a most Puritanical look and whine, that there are so *many* calls, that so little can be done! while half the women in the parish are wondering why their money should be *wasted* in such a way—declaring they will put no more money in the plate so long as it goes to Mr. So-and-so, *who 'ought to be able to support himself.'*

As I do not intend to write any more articles on this subject than this one, I will refer to another subject, to which those who talk as "Veritas" does will also object. It is to "Life Insurance." But let us see what are the facts. By contributing to this, a person is doing much to relieve the sufferings of the destitute. If he dies, his family are not left in want. They have something by which they can live respectably in that condition of life, in which their catechism has taught them to be contented. What provision has the Church made for such? *None at all!* Her mite comes as a sort of *extreme unction*—doled out in the most pitiable way, so as to wound the feelings of any but those who have become so reduced as to have lost all feeling in the matter. The only provision for the Widow and Orphan, in the Church, is that for the widows and orphans of clergymen. And that is a "Mutual Life Insurance Company," on a *very small scale.* The only claim the Church has to it is, that it is composed of clergymen. The clergyman must have belonged to it a certain number of years, and have paid his portion, before his widow can derive any benefit from it; and then she will not get enough to keep her *both* from freezing and starving. The Life Insurance Co. is formed on the same principles, though very much more liberal.

Now, as long as the Church thus acts, what will all the reasoning of such as "Veritas" avail? You may fill columns of the Churchman on the subject, until your readers are surfeited, and not convince one individual, who is under the necessity of calling for such aid, of their *infidelity.* When they are neglected by the Church, as an unnatural mother, they will value the attentions of the Lodge as genuine *fidelity*, and the watchings by the sick-bed of their fellow-members as evidences of true brotherhood. When the Church forgets the widow and the fatherless, they will bless God that they live in an age of such light, and in a land so bountifully supplied by Divine Providence, that such means have been provided for relieving the wants of the destitute as "Life Insurance."

If "Veritas" wishes to keep the children of the Church from such societies, he had much better go to battling the infidelity of the Church. I defy him to inform me of one parish in our country where one tenth the provision is made for the sick, the widow and the fatherless, that have been made by these institutions of man's invention. All his arguments will fall lifeless, as long as such facts stand opposed to him. He may write till doomsday, and convince no one. If he wishes to put down Odd Fellowship, and similar institutions, or to withdraw Churchmen from them, let him commence in his own parish to do as much for the suffering members of Christ as is now done by Lodges. Let him lay aside his pen, for one year, and go to work to supply as liberally as the Odd Fellows do; and let me add, as delicately, the wants of the suffering and the destitute; and he will be listened to. If, at the expiration of that time, he can tell of one parish where such Christian liberality is exercised toward only its own members, it will then be believed that he is writing something else than Puseyistic cant. But until he does, one will feel no more disturbed by hearing him accuse that Christian Priest, whom he has taken the liberty to address anonymously, of Infidelity, or aiding Infidel institutions, than he shall to hear him call him a Mohammedan, or a Hottentot.

NO CANT.

For the Churchman.

Holy Scripture clearly and fully reveals to us the existence of spiritual creatures superior to man, glorious and holy in character, countless in number, and of various orders. In heaven their dwelling place, they experience perfect happiness in the beatific presence, and in the constant worship, of Jehovah; and are employed, as ready ministers of His will, and agents for the accomplishment of His purposes, on embassies throughout the Universe. Thus, we are told of their being sent to warn the wicked, of their guilt and danger, and to inflict God's judgments on the impenitent; and of their being ministers of good to God's faithful people during their earthly pilgrimage, and bearing their souls to paradise on their departure from the body,

The entire devotion and faithfulness of the angels, their earnest wish and effort to know, and constant cheerful readiness to do, the will of God, the warmth and sincerity of their love, the purity and heartiness of their worship, and the depth of their reverence and humility, have always been, to the truly pious, favorite subjects of meditation; whence they have endeavored, by divine grace, to animate and encourage their souls to that humble and earnest imitation, whereby, as the Holy Ghost may give ability, God's "will," in their case, may "be done on earth, as it is in heaven."

The claim of gratitude to bind angels to this their fidelity, is strong indeed, as established by the unintermitted enjoyments, and the superlative blessings, of their lot: but stronger still the claim on men to be their faithful imitators. Angels were never the subjects of *redeeming love.* The Son of God took not on Him *their* nature. He espoused not *their* cause. Men, though "made lower than the angels," have been more honored than they, and been subjects of more stupendous exercises of divine love and mercy. How much more, then, do they owe unto their Lord! If this consideration prove not an effectual motive to the right care, control, and improvement of that part of their nature which they hold in common with the angels of God; to its true *spirituality*, as the Holy Ghost offers to make it spiritual; and to its devotion, as the commandments and ordinances of the Lord bid and provide for devotion, to its own preparation, and that of its corporeal companion, for joining the angels in their heavenly abode and work;—if this be not the result of the claims on men of God's infinite love and mercy in Jesus Christ; they cannot but tend to greater condemnation.

There were angels who rebelled against God's law and will, and who, therefore, thus basely ungrateful and wicked, not keeping their first estate, were "cast down to hell." And "if God spared not the angels that sinned," "of how much sorer punishment, suppose ye, shall he be thought worthy, who hath not only, as they have, "done despite unto the Spirit of grace," but also, as they have not, "trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing?"

The Catholic Church hath ever cherished and encouraged in her members feelings of reverence and love for the holy angels: she holds them up as examples for our imitation: she calls us to praise the Lord for their virtues and ministrations, and pray to Him that we may experience the blessings of those services in behalf of man for which they hold a commission from their God and our God: she impresses upon us the Scripture truth that the communion of her members is with these celestial beings as well as with their brethren on earth and in paradise, and that they are therefore fellow-worshippers with them: and especially has she, from a very early, it may be the earliest, period of her worship under the Gospel, bid her priests and people, when celebrating the holy commemorative sacrifice of the Eucharist, humbly present before the Divine Majesty their union, in lauding and magnifying THE THRICE HOLY, "with Angels and Archangels, and with all the company of heaven."

But, not from such pure and early times, is that sinful violation of God's holy law, *the praying TO Angels.* It is a partaking, as it were, in the rebellion of the fallen angels themselves. It is a part of that stupendous system of fraud, by which "*development*," in one direction of hostility to Catholic truth, as *rationalism* in another, brings in its heresies and errors to corrupt the old truth as it is in Jesus, and lead the Church astray. If there be any one point on which the word of God pronounces "anathema" against departures from the faith once delivered unto the saints, and on which Catholic verity maintains decided opposition to fallacies of man's invention, it is *the worship of Angels.**

Avoiding this device of anti-christ, let the Christian reverently heed the counsel with which one of these blessed and glorious creatures declined the mistaken apostle's proffered homage—"*Worship God;*" and in so doing, pray for grace to follow the pattern of the love, the reverence, the fervor, and the sincerity, of the Holy Angels. Let the Church's collect on the Feast commemorative of them, be constantly in his heart, and often on his lips.

"O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order: Mercifully grant, that as thy holy Angels always do thee service in heaven, so, by thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord." *Amen.*

B. T. O.

* See Colossians ii. 18. Revelation xix. 10, xxii. 8, 9.

For the Churchman.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH.

CHAPTER II. TRADITION.

It was enough to attach my young heart to the Presbyterian religion, that my mother, besides possessing in a high degree the most amiable and striking virtues of her sex, was formed in that religion to an elevated piety—that from her my mind had received these early religious inclinations which it can never lose—and that her flesh was resting in unclouded hope of a blessed resurrection. True, I was a child too young to know the nature of my loss, when I lost my mother; but never shall that mother's prayer pass away from my memory; never shall her tear dry away from my sight; never shall her hand be lifted from my brow, as she laid it there to bless me; never shall I forget the pleasing task she assigned me, as the little bearer of her basket and its burdens at her side in her alms-giving visits to the poor; never shall I lose from memory the little sanctuary, whither she often resorted with her child, and where her soul soared upward and taught mine to follow; and, until death shall restore me to her, I shall feel her influence, and, for aught I know, enjoy the defence and succor of her spirit, hovering about me still. My venerable father, too, for half a century, had been a prudent and efficient minister of Presbyterianism—had, in the phraseology of that school, "dedicated me in baptism," and admitted me when yet a child to "the ordinance of the Lord's Supper"—had by much exertion expensively educated me—and had laid on me his hands, imparting the commission to bless the people and to preach the gospel and administer the sacraments as Presbyterians hold them. And few will find it in their hearts to censure me, if I shall here confess, that, when other and graver obstacles had given way before the force of truth, there yet remained this, which flesh and blood could not willingly profane, and found it no light matter to surmount—that the guide of my youth, now "old and well-stricken in years," might "go down with sorrow to the grave," if he should hear that his son had abjured the religion of his ancestors.

With that homage which parents such as mine seldom fail to command from their children, I could not for a moment doubt, so long as I yet "thought as a child, and understood as a child," that it was my duty to believe exactly as they had believed before me. And far be it from me to condemn this feeling, now that I have "become a man." If the commandment to "honor thy father and thy mother" be imperative, He who scarcely takes things temporal into the account, can hardly be supposed to have forbidden us to honor them, by embracing and defending their religion. It is unquestionably the original design of Providence, that this instinctive, and therefore divinely implanted, veneration for our parents' faith—a wise and holy instinct, which Cain first violated and Esau next—should have its application, not only to the Church in her perfection, where the case suggests no difficulty—but also to those forms of religion, which, although, we call them defective, we rejoice to hope may be radically Christian. Nor do we feel free to limit even here the application of the principle; but we believe it to be as truly, although less obviously, wise and salutary, even when employed in the transmission of the faith of the Mohammedan or the Socinian or the Pagan or the Jew. For, if the children of such were not trained in the religion of their parents, they would grow up to manhood without those ideas of accountability and retribution, which lie at the foundation of moral improvement and restraint. As we say of "the powers that be," that any government whatever is better than none, because its very existence affords a basis for progress and improvement; so we say that any religion whatever, Turk, Jew, or Heathen, is unspeakably better than none, because it makes man a creature of hope, and preserves the idea of accountability and law. Few, indeed, would be willing to see the experiment, if it could possibly be made, of severing the Mohammedan or Pagan from the teaching and religion of his parents, and of letting loose on earth whole nations of Africans or Turks or Hindoos without the conception of a God or of a future life. I need not extend this reasoning to the Atheist, until the question be settled, whether there has ever been this monster among men, destitute of the first fundamental instinct of humanity; and until the Atheist should be willing, which the pretended Atheist is never, to initiate his children into the arena and the consequences of his faith.

As it is then the duty of the parent to hold his own religion infallible, until he shall have seen convincing proof of its fallaciousness, so is it equally the obligation of the child to hold as inviolable the religion of his parent—his best friend under heaven—one who would not "for bread give him a stone, nor for an egg a scorpion"—until he shall, at the maturity of reason, have encountered *overwhelming* demonstration, or at least satisfactory proof, of some fatal flaw or falsehood in the system. And when Christians shall be again "of one mind and of one heart"—shall "eat the same spiritual meat, and drink the same spiritual rock"—shall acknowledge "one baptism into one body," and with "one mouth" confess "one faith"—that faith shall be perpetuated, as once it was, from sire to son, through the happy and unbroken ages of millenial blessedness, to which we are taught to look exultingly forward. And although this instinctive and inviolable rule of entailing a particular faith, may work inconveniently, and often disastrously, in these days, when there be creeds many and baptisms many, yet it is not to be set aside, except for the most serious and weighty reasons, to be cautiously considered in each particular case; for "from the beginning it was not so;" and, in happier days to come, the working of this very rule shall bring it to pass that "all thy children shall be taught of God," and an unsullied faith and worship shall be entailed from generation to generation. Thus it is that the laws of nature, grace, and instinct, have all been intended to cover vast circles of time, and to accomplish a vast preponderance of good, and are not to be suspended on account of any local and short lived inconveniences that may result. As the wind must breathe and the sun go on, the lightning play and the volcano continue to blaze, the rains descend, and the rivers flow, and the ocean roll, and all nature keep in motion, to accomplish vast beneficent results, regardless of the partial evils that here and there may incidentally occur; so, without the necessity of tracing out the parallel, must the laws ordained for our religious nature, whether they come from revelation or from instinct, be implicitly obeyed.

Nay, we go farther and assert, that while the religion of tradition is the only religion of which childhood is capable, it is, almost to an equal extent, the only religion that we receive in manhood. Not more incapable is the pious child of demonstrating that the adorable Jesus, at whose name he bows and in whose name he prays, is both God and man, and must be God and man if He would lay his hand on both and reconcile the two, than older Christians for the most part are incapable of settling the canon of scripture, or of establishing the fact, that the Scriptures have been faithfully preserved in their original tongues, or have been duly rendered in the received translations; although upon these facts, and others equally beyond their reach, they build the blessed hope of everlasting life.

Nay, this principle is one of still wider range. Our knowledge, on nearly all subjects, is the simple knowledge of tradition. The results in the whole circle of the sciences, and the facts in the whole field of literature, and the occurrences of every-day life, are received on tradition, or the word of others. Thus the child at school is the passive recipient of traditions. He believes, not only in innumerable facts and histories beyond his sphere of observation; but he believes in facts, that his own observation would go far to contradict; that the earth is a sphere, although he sees it as a plane; and that the sun does not rise and set, although his eyes assure him that it does. He believes that an eclipse will occur to-morrow, although he can not understand the stupendous calculations that furnish the result; he believes that there are a thousand countries, rivers, seas, and cities that he has never seen: and every event anterior to his birth, and every fact of which he has not been personally witness, he must and does receive on the testimony of tradition. He who would receive nothing on tradition must be without ideas, except as he acquires them in common with the brutes; carry the principle into religion, and he is an infidel and Atheist. Unless we could have lived from the times of Christ, and through all the succeeding ages from the Apostles down, we could not so much as know, that we have the scriptures as they were then given to the Church.

When, therefore, I have said that mine was the faith of tradition—a tradition that I justly venerated, because it came from my parents to me, as it had done from theirs to them—but a tradition that I have since discovered to be not very venerable for its years—I do not repudiate, but mean most distinctly to sanction the principle—a principle, which, if from the first days of Christianity it had been, sacredly and without interruption, followed, would have found universal Christendom at this moment "of one heart and of one mind."

But as we have often remarked, that persons who pretend to have discovered the defectiveness of all creeds, and have made the high and flattering resolve to take *the Bible* as the expression of *their* faith, and with a sort of unwritten, unsettled, eclective, and ever varying creed, made up of shreds and patches from the creeds around them—or, as we have sometimes seen the teachers of religion, dissatisfied with all the existing churches, as though "the gates of hell" had equally prevailed against them all, broaching some new organization, or some inorganic spiritual brotherhood, which was presently, like Aaron's rod, to swallow up all others, but which after gathering some "itching ears" around it, shortly became but another of the innumerable "churches," that, like the itching dust of Egypt, are "found in all our borders;"—so it is not a little remarkable that greater practical sticklers for tradition, a tradition too of the most dangerous sort, the tradition of a mere yesterday, are nowhere to be found, than are every day met with, in the very churches and sects that declaim with lugubrious piety against it. And, as those teachers, who are constantly getting dissatisfied with all extant churches, or rather with those in which their own lot has fallen, and find something to complain of in them all, and profess to have left all "sects"—sometimes with the preposterous dream that all will presently fall in with *them*—cannot for their lives perceive, that they are only setting up themselves another "sect," which will by and by be right glad to get into a corner, dignified with the recently repudiated name of "church;"—or, as those pious souls, women not less than men, "seven women," it may be, "at the skirts of one man," who "have thrown away all human creeds," cannot for the life of them understand, that the result of their "comparing spiritual things with spiritual," has been to invent with overbearing positiveness a new human creed, perhaps unwritten, and all the more dangerous for that;—so the Presbyterian, the Methodist, the Quaker, the Sectarian in general, cannot at all perceive, that while professing to reject tradition, he is in fact the most rigid traditionist to be found on earth. The young Quakeress is compelled to swallow, as amicably as her years will allow her, the traditions of "mother Eunice and grandmother Lois," even to the gloss upon her hair, the shape of her bonnet, and the pinning of her shawl; and the Quaker boy comes up to manhood, with the traditions as he received them from his father, and the father from broad-brim ancestors before him, even to the curves and angles of his coat, and the wearing of his hat in meeting; while all the little ones preserve the traditions of the parents, even to the crucifying of the English tongue, in the everlasting jargon of-thee-and-thou. In vain the boy remonstrates, "Why, Father, *thee* is a pronoun of the second person, and in the objective case; and *commands* is a verb in the third person, requiring the nominative; yet *thee commands me* to violate the first rule of grammar." The father finds it quite satisfactory to answer, "What has grammar to do with religion? O, son, we live in degenerate times! Thee had a great deal better violate a hundred rules of grammar, than one tradition of the Church." How fortunate it is for some religions, and especially for such as originated, and could have originated, only in a wild fanaticism, that there is such a thing as tradition! How long would Quakerism live without it?

The same is true, *mutatis mutandis*, of the Presbyterian, the Methodist, the Baptist, and "all the host of them." Who, in times past, have more rigidly enforced traditions, creeds, and catechisms on their children, than Presbyterians? For my own part, before I knew the difference between the nominative and the objective cases, I was a sincere believer that "the decrees of God are his eternal purpose, whereby, according to the counsel of his own will, he hath, for his own glory, foreordained whatsoever comes to pass." I never in my life met with but one consistent anti-traditionist—a good-natured Baptist preacher, who undertook to bring his children up unbiassed as well as unbaptised—that on coming to the years of discretion, they might investigate the conflicting claims of the Shaster and the Bible, and choose between Confucius and Christ, and settle the triple crown, yet in dispute, between Pius the Fourth and Calvin the First. But the worthy man soon grew tired of his consistency, and the unbaptized urchins had hardly got into their teens, before he discovered that "bodily exercise profiteth a little," (see marginal reading) and by such exercise as the saints of the middle ages called *Flagellantes* or whippers, practised for godly discipline, the good minister found it quite necessary and highly edifying to inoculate his boys with somewhat of the *views* of tradition.

The truth is, that the religion of tradition is universal. We see it everywhere. The principle is never violated. The Mohammedan, of every sect—the Pagan, of every caste—the Papist, of every order—the Jew, of every shape and form—all, equally with the true Catholic, transmit their religions in genealogical descent from sire to son, by a hereditary *sequitur*. And we repeat, that we find no fault with the principle on which this fact depends. We have seen good results from it already. And when "the glorious things that are spoken of Zion" shall "begin to come to pass," we look for it, by that prerogative whereby it now perpetuates both good and evil, to bequeath from age to age, in a millenium whose years no man can number, still "better things than these."

If then the abstract principle be so important, of what serious concern to every thoughtful parent must it be, to establish himself for his children's sake, in the current of a pure and safe and, if possible, unchangeable tradition! Before I became a Churchman, I had become a parent; and as I looked, first on the unruffled faces of my children—and then on the sea of clashing sects and creeds all claiming to be Christian—to-day noisily and fiercely jostling each other, and to-morrow sinking into oblivion again—now startling entire communities by the phenomena of a violent, galvanic life, and lapsing once more as suddenly into silence and inertness—oh, many is the sigh I have ejaculated for a heritage to leave them, that should give some promise that it would not pass away with "every wind of doctrine;" and often have I felt a saddening, sickening of the heart, at the destiny that seemed inevitably to await them—*in* a church, whose actual condition in this country, and whose history in every other, gave me little reason to hope, that, however pure in my day, it would continue to be so in theirs—and *out of* the only church that seemed to possess the elements of perpetuity—the only church that history had proven to be conservative of our holy faith! Sad and still sadder grew my thoughts. I knew that if I should live and die a Presbyterian, so in all human probability would they—whatever *Presbyterian* might come to mean hereafter—for I saw that it continually changed its meaning, and I had more than once in England been mistaken for a Unitarian, because I had announced myself a Presbyterian. In short, could I feel satisfied or justified—in that hour when the things of Christ and of his church, and of eternity and our immortal part, assume their just magnitude in the eyes of men—to leave these children to the mercies of a sect, four-fifths of which, as a future page of this narrative will show, have become already, and with amazing facility and concert, Arian, Socinian, Neologian, or Pantheistical; and the only pure remnant of which has, under my own eyes, abjured the exalted view once taken in her own Confessions, of the ministry and sacraments as essential to the preservation of the more essential faith, and is rapidly declining into cheerless, intellectual theories, and has been rent within my own brief memory into a hundred schisms? Should I not be better satisfied, when looking on my little ones for the last time in life, to commend them to the nursing of a Holy Mother, that would enforce only the simple and sufficient creeds, which preserved the church's unity, so long as unity existed; and that would protect and perpetuate those creeds by liturgies, professing some mysterious charm, whereby she binds her children from age to age in mutual and indissoluble union?

It may seem singular that this view of the subject should have occurred to me so forcibly. But, entertaining it, I could not hesitate;—and with the instincts of parental love—though resolutely resisting, and scarcely conscious of, the slightest tendency toward that church myself, and at a moment when I fully expected to spend my own remaining days in a filial adherence to the communion in which I was born—seven years before I entered the church—I submitted my children, although "secretly for fear of the" synagogue and elders, to Episcopal baptism; that *they* might hereafter the more readily glide into a church, which at this time I regarded as having no other advantages above "the fair daughters of the Reformation," than in her manifest and tried conservatism, by virtue chiefly of her noble and unalterable liturgy.

One design of relating this circumstance, has been, to give the reader some just idea of the anxieties through which an inquirer must pass; and to teach the unreflecting that a conversion to Episcopacy, in certain circumstances, is not likely to be the result of caprice or of blind or sudden impulse. For myself, so long as stern conscience allowed me to remain a Presbyterian—so long as my leanings toward Episcopacy involved, or appeared to involve, no fundamental principle, but were at most the suggestings of taste—policy—expediency—I was content to abide in the communion wherein I had been born. But, knowing the difficulty and the danger of disrupting the tie that binds one to the religion of his childhood, I determined to make it easier for my children to glide out of the accidental religion of their father, into the church that he even then distinctly regarded, in the present state of the world and of human nature, to be sufficiently, and more than any other, and after ample trial, the conservator, amidst the world's changes and chances, of "*the faith once delivered to the saints.*" For the same reason, it was my determination, regardless of the inconveniences to myself from such a course, to recommend to them, in due time afterward, the religion in which by true-hearted clergymen of the Church of England I had caused them to be baptized.

And now the reader, having seen my children "received into the congregation of Christ's flock," will not be surprised to find the parent envying his children's lot, and, by more painful stages making progress—as he did for the seven following years—toward the same result.

One of Three Hundred.

The best way for a man to avoid the trouble of a bad wife, is, not to choose one for his consort because she is rich, or because she is beautiful, but because she is like him in humor, and inclination, and condition.—*Bishop Patrick.*

For the Churchman

Rev. and Dear Mr. Editor:

As my much respected and most powerful opponent has announced his withdrawal from the contest, I purpose after a few parting words to follow his example. I am glad to find that he parts in amity, and assure him the feeling is fully reciprocated.

In truth I rejoice that this discussion is now brought to an end at this seasonable juncture. It is no time for doctrinal controversy when the dark shadow of the Lenten fast overhangs us, and the Church is pealing forth her solemn call to mourning, fasting and prayer. Well may we all, and especially those who hold the awful doctrine of Baptismal Regeneration, respond to this call in the fulness of humiliation and penitence. For who has duly improved the great gift, which was then bestowed? who has kept his soul pure and undefiled from every stain of sin? who has not grieved the Holy Spirit by sins of thought, and word, and deed, which might justly incur God's wrath and punishments? "It is of His mercy that we are not consumed, because His compassions fail not"—the more need then to avert his displeasure by heartfelt repentance, by devout acts of humiliation, by the frequent fast, and deeds of beneficence and mercy. Each time that the Holy Sacrament of Baptism is administered are we reminded that "they who are baptized should die unto sin and live unto righteousness; follow the example of our Saviour Christ; continually mortify our evil and corrupt affections; and daily increase in all holiness and godliness of living." Were these duties strictly fulfilled men would be at no loss to know whether a great spiritual gift is truly conferred in Baptism, nor would it be difficult to discern the difference between those who had and those who had not received it. They would not be led to make Baptism a mere external rite, a sign of something future and wholly distinct from it, but unproductive of any spiritual influence upon the soul. They would see that the word of the Saviour was fulfilled in his servants to the fullest extent, and they would desire the same privileges that they might enjoy the same benefits, and be enabled to "fulfil all righteousness" through the grace given unto them. This then is a most solemn consideration—that we by our own inattention, negligence, disobedience, sinfulness, not only injure our own souls, and endanger our salvation, but actually encourage others to sin, animate them in the ways of transgression by our example, and lead them to think the doctrine of Baptismal grace is wholly a fable. Let us then endeavor not only to inculcate this doctrine in words, and to think orthodoxly concerning it, but still more to illustrate it in our lives, to act upon it, to extend its blessed influence to everything that we do, and upon all those with whom we are connected in the relations of life.

Good Friday precedes Easter. And the death of our Lord was a necessary precedent to His Resurrection. Because He was obedient to the death of the Cross, God hath highly exalted Him. If we would be glorified with Christ, we must first suffer with him, and thus be conformed to the example of our Lord. This is a painful process, and self indulgent and undisciplined we shrink from it. Hope strews earth's path with flowers that she may hide the thorns of man's pilgrimage from his view; and he foolishly indulges himself in vain imaginations and prospects of future delight which never can be realized, when his eyes should be fixed on the strait, and steep, and rocky, and painful path which leads heavenward. It is well then that the Spouse of Christ should speak to him in the stern language of austerity and rebuke; that she should bid him lay aside the garments of praise and joy, for the habiliments of sorrow and lamentation; that she could call him apart from the pleasures of the world to the awful realities of Heaven; that she should command him to forsake for a time worldly pursuits and the mental gratifications of this life, and fix his thoughts on the sufferings of his Lord; examine himself and acknowledge those grievous sins which increased his anguish, and rendering more piercing his pains; and shew his love for Him who so loved the world as to die for those at enmity with Him by keeping those commandments which have before been neglected, and observing devoutly those ordinances which He has instituted for the soul's health and our spiritual discipline.

"Thus every where we find our suffering God,
  And where He trod
May set our steps; the Cross on Calvary,
  Uplifted high,
Beams on the martyr host, a beacon light
  In open fight.

To the still wrestlings of the lonely heart
  He doth impart
The virtue of His midnight agony,
  When none was nigh,
Save God and one good angel, to assuage
  The tempest's rage.

Mortal! if life smile on thee, and thou find
  All to thy mind,
Think, who did once from Heaven to Hell descend
  Thee to befriend:
So shalt thou dare forego, at His dear call,
  Thy best, thine all.

"O Father! not my will, but thine be done"—
  So spake the Son.
Be this our charm, mellowing Earth's ruder noise
  Of griefs and joys;
That we may cling forever to thy breast
  In perfect rest!

(Keble—Wednesday before Easter.)

Mastix.

For the Churchman.

THE PROXIMITY OF TWO EXTREMES.

A POPISH MIRACLE, AND A CALVINISTIC CONVERSION.

The two extracts given below are here cited in illustration of an important principle, the meeting of two opposite extremes: as when two travellers taking their departure from the same point, the one going Eastward and the other Westward, and advancing in a strait line, meet each other at the antipodes of their starting point.

The first is taken from "Oraisons Funebres" of Bossuet, Bishop of Meaux, the greatest master of human eloquence in the department of funereal elogy. It was in allusion to the passage here cited that Chateaubriand has said: "We know with what genius, in the funereal discourse upon the Princess Palatine, he descends, without wounding the majesty of the art of oratory, even to the interpretation of a dream; at the same time that he employs in this discourse, his high capacity for philosophical abstractions." The whole discourse is well worthy of being studied; and so are all the writings of its author—though not, as a distinguished French writer asserts, as "perfect models."

The subject of this "miracle" as Bossuet calls it, was Anne de Gonzague, Princess Palatine of the Rhine, widow of Prince Edward of Bavaria, grandson of James 1st of England. Her previous life, passed at the Court of Louis XIV, was such as made her a fit subject of the conversion here related.

The other extract is taken from the "Personal Recollections of Charlotte Elizabeth," late editor of the "Protestant Magazine" (whose second husband was Lewis Hypalytus Joseph Zonna) a name not wholly unknown to the readers of the London Record and Episcopal Recorder. It was written by herself; and is given, not as containing anything unusual in its kind, but as a fair, and by no means overwrought, type of its class; such as would be approved by any synod or assembly of Calvinistic divines. The reader is requested to compare it with the foregoing extract. K. M.

EXTRACT NO. I.

Retired to the country and withdrawn from the world, the Princess Palatine employed three whole years in regulating her conscience and her affairs. A million, which she had drawn from the Duchy of Rathelay, served to increase her good works; and the first was, to pay her debts with a scrupulous regularity, without permitting herself to make those compositions so adroitly colored, which often are but a covert injustice under a specious name.

Is here then that happy conversion I have promised you so long? No. We see, at this time, but the most deplorable estrangement. Neither the designs of Providence, nor the state of the Princess would permit that she should share her heart, be it ever so little. A soul like hers would not suffer such a division. It was necessary for her either wholly to break, or wholly to re-engage herself with the world. Affairs recalled her to Court. Her piety was once more dissipated. She proved that Jesus Christ has not said in vain, "The last state of the fallen is worse than the first." On a sudden the Holy Spirit, grieved, withdrew himself, darkness gathered over her soul; her faith was extinct!

A holy Abbe (M. de Rance, Abbe of La Trappe) whose doctrine and life are an ornament of our age, delighted with a conversion so admirable and perfect as that of our Princess, ordered her to write an account of it for the edification of the Church. She commenced the narration by confessing her errors. She confessed that "she had lost the light of faith, to such a degree, that when any one spoke seriously, before her, of the mysteries of religion, she had difficulty in restraining herself from that unworthy laughter which simple persons excite when they appear to believe things impossible;" and she continues, "This was for me the greatest of all miracles that I should be made firmly to believe Christianity."

What would she not have given to obtain this miracle? But the hour marked by Divine Providence had not yet come. It was a time when she was delivered up to herself, in order that she might feel, in the sequel, the marvelous victory of Grace. Thus she groaned in her unbelief, and she had not strength to conquer it. But little was wanting that she should be given up to scoffing, which is the last excess, and as it were the triumph of pride; and that she should be found among the mockers whose judgment is so near. * * *

It was in that profound abyss of unbelief that the Princess Palatine lost herself. It is true, she desired with ardor to know the Truth. But what is Truth without faith; which seemed impossible to her unless God should implant it in her by a miracle. In that state where faith is lost, *i. e.* where the foundation is overthrown, what remained to our Princess? what remained to a soul, which by a just judgment of God, had fallen from all grace, and held not to Jesus Christ by any tie? what remained, but that which St. Augustine declares, "There remained sovereign misery and sovereign mercy?" There remained the secret regard of a merciful Providence, who wished to recall her from the extremities of the earth. And behold, she experienced something miraculous. It was an admirable dream of those which God sends from Heaven by the ministry of angels, whose images are so fair and so distinct; in which we see, I know not what of the celestial.

"She believed" (she herself has related it to the holy Abbe) "she believed that, walking alone in a forest, she met there a blind man in a little cottage. She approached to ask him if he was blind from his birth, or if he had become so by some accident? He replied that he was born blind. You know not then, she asked, what the light is, which is so charming and agreeable? or the Sun which shines with so much brilliancy and beauty? I only mock, he said, at that beautiful object, and can form no idea of it. I do not allow myself to believe, he continued, that it is of a beauty so charming. The blind man then appeared to change his voice and countenance, and taking a tone of authority, he said; my example ought to teach you, that there are very excellent and admirable things which escape our view, and which are not the less true or the less desirable, because we can neither comprehend or imagine them."

The fact is, there is wanting a sense to unbelievers, as to a blind man; and that sense, it is God who gives; according to what St. John says; "He has given us an understanding that we should know the true God, and we are truly in his Son." (1 John, v. 20.) Our Princess comprehended it. At the very time, in the midst of a dream so mysterious, she made an application of that beautiful comparison of the blind man to the verities of religion and another life. God, who has need neither of time nor a long course of reasoning to make himself heard, suddenly opened her eyes. "Then by a sudden illumination, she felt so enlightened" (it is she herself who continues to speak) "and so much transported with joy at having found what she had so long time sought for, that she could not refrain from embracing the blind man whose words discovered to her a more beautiful light, than that of which he was deprived." And she said, "it shed abroad in my heart a joy more sweet and a faith more sensible than words can express." Learn, Christians, what may be the waking from a dream so delightful and marvelous. Listen and learn that the dream was truly Divine. "She thereupon awoke," she says, "and found herself in the same state in which she had seen herself in that wonderful dream; that is to say, so much changed that she could hardly believe it." The *miracle*, which she had waited for, had arrived. She believed, she, who had judged belief impossible. God had changed her by a sudden light—by a dream which was like a trance. All that followed was accomplished in her by the same power.

"I arose," she continues, "with haste. My actions were commingled with joy, and extraordinary activity; all that I read respecting religion touched me even to the shedding of tears. I found myself at mass in a state very different from that in which I was accustomed to be: for it was this of all the mysteries that had seemed to me the most incredible." "But then," she says, "it appeared to me, that I felt the real presence of our Lord nearly as one feels things visible and which one cannot doubt."

Thus she passed, all of a sudden, from profound darkness to manifest light. The clouds that hung over her mind were dissipated. A miracle, as astonishing as that in which Jesus Christ caused to fall, in an instant, from the eyes of the converted Saul, the scales with which they were covered. Who then would not exclaim at a change so sudden, "The finger of God is here." The sequel leaves no doubt of it. The work of grace is recognized in the fruits. After that happy moment, the faith of our Princess was immovable; and even the sensible joy, which she had in believing, continued some time. * * * Twelve years of perseverance, in the midst of the most difficult proofs, have raised her sanctity to an eminent degree.

EXTRACT NO. 2.

It was then that I came to the resolution of being a perfect devotee in religion. I thought myself marvelously good: but something of a monastic mania seized me. I determined to emulate the recluses of which I had read; to become a sort of Protestant nun; and to fancy my garden with its high stone walls and little thicket of apple trees a convent-enclosure; I also settled it with myself to pray three or four times a day instead of twice; and with great alacrity, entered upon this new routine of devotion. Here God met and arrested me. When I kneeled down to pray, the strangest alarms took hold of my mind. He, to whom I had been accustomed to prate with flippant volubility in a set form of heartless words, seemed to my startled mind so exceedingly terrible in unapproachable majesty, and so very angry with me in particular, that I became paralyzed with fear. I essayed to pray, but in vain, I dared not. To leave off praying was impossible, yet to pray seemed equally so.

It was not in my nature to be driven back easily from any path I had entered on; and here the Lord wrought on me to persevere resolutely. I began to examine myself, in order to discover why I was afraid; and taking as my rule the ten commandments, I found myself sadly deficient on some points. The tenth affected me as it never had before. "I had not known lust," because I had not understood the law when it said "Thou shalt not covet." A casual glance at the declaration of St. James, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" alarmed me exceedingly; and on a sudden it occurred to me that not only the Ten Commandments, but all the precepts of the New Testament were binding on a Christian; and I trembled more than ever. * * That active schoolmaster, the law, had got me fairly under his rod, and dreadful were the writhings of the convicted culprit! The reflection that occurred to me of omissions also being sins, completed the panic of my mind; and I sank into an abyss of gloomy despair.

How long this miserable state of mind lasted, I do not exactly remember; I think about two weeks. * * I laid myself down on the sofa, one morning, and waited to see how my earthly miseries would terminate; too well knowing what must follow the close of a sinner's life. I had not lain long, when a neighbor, hearing I was ill, sent me some books just received from Dublin. Listlessly, wretchedly, mechanically, I opened one—it was the memoir of a departed son, written by his father. I read a page describing the approach of death, and was arrested by the youth's expressions of self-condemnation, his humble acknowledgement of having deserved at the Lord's hand nothing but eternal death. "Ah, poor fellow," said I, "he was like me. How dreadful his end must have been! I will see what he said at last, when on the very brink of the bottomless pit." I resumed the book; and found him in continuation glorifying God that though *he* was so guilty and so vile, there was one able to save to the uttermost, who had borne his sins, satisfied Divine justice for him, opened the gates of Heaven, and now waited to receive his ransomed soul.

The book dropped from my hands. "Oh, what is this? This is what I want. This would save me. Who did this for him? Jesus Christ certainly, and it must be written in the New Testament. I tried to jump up and reach my Bible but was overpowered by the emotion of my mind. I clasped my hands over my eyes, and then the blessed effects of having even a literal knowledge of Scripture were apparent. Memory brought before me, as the Holy Spirit directed it, not here and there a detached text, but whole chapters, as they had long been committed to its safe but hitherto unprofitable keeping. The veil was removed from my heart, and Jesus Christ, as the Alpha and Omega, the sum and substance of every thing, shone out upon me just as He is set forth in the everlasting Gospel. It was the same as if I had been reading, because I knew it so well by rote, only much more rapid, as thought always is. In this there was nothing uncommon; but in the *opening of the understanding, that I might understand the Scriptures was the mighty miracle of grace and Truth.* There I lay, still as death, my hands still folded over my eyes, and my very soul basking in the pure, calm, holy light that streamed into it through the appointed channel of God's word. I was like a person long enclosed in a dark dungeon, the walls of which had now fallen down, and I looked round on a sunny landscape of calm and glorious beauty. * * After some time I rose from the sofa and walked about; my feelings were delicious. I had found Him of whom Moses in the law, and the prophets did write; I had found the very Paschal Lamb, whose blood would be my safe-guard from the destroying angel. Oh, how delicious was that particular thought to me! It was one of the first that occurred, and I laughed with gladness. Indeed my feeling was very joyous, and I only wanted some body to tell it to. All the faculties of my mind were roused and brightened for the work. I prayed without ceasing for Divine instruction, and took without cavilling, what was vouchsafed.

For the Churchman.

INFALLIBILITY.

Mr. Editor.—Your correspondent, "A Catholic," treats infallibility sentimentally, not doctrinally, and hence with "hints," not with "arguments,"—in which mode of treatment his prudence is to be commended, as it would be perilous to put gossamer on the strain with a rope or a thong. His sentimentality is not wanting in prettiness; but, *mutatis mutandis*, it can all be echoed in favor of the absolute personal assurance of salvation which he rejcets,—as I do likewise. Thus: A sanctified soul that loves Christ, and is loved of Him, and in which the Father and Christ have made their abode, and which is a temple of the Holy Ghost,—can it be, by any possibility whatever, that such a soul is left open to the slightest uncertainty, to the least doubt, to the remotest liability to dismay or despair!! Without expanding the thought, it affords as good a "hint" as touching a sentimentality, as any adduced by "A Catholic." And the defenders of the notion offer scripture for it too,—"boldness and access with confidence,"—"full assurance of faith,"—"confidence which hath great recompense of reward,"—"ask in faith nothing wavering,"—"the secret of the Lord with the righteous,"—"I will love him, and will manifest Myself to him,"—"in the white stone a new name written which no man knoweth saving he that receiveth it,"—&c. If infallibility could produce half such an array of Scripture apparently in its support, it would crow from January to December. Yet by sound exposition it is all wrested from the tenet of an infallible private assurance; while not a tithe of similar language, claimed for church infallibility, is microscopically magnified, till its gigantic image, large as the wall of a cathedral, frightens the "earnest" and the simple into the submission of terror. It comes at last that the undefined is made to overrule in the definition of truth—the uncertain to overwhelm certainty.

And what scriptures does infallibility allege? Such as that of Malachi, "the priest's lips should keep knowledge:" forgetting the very next verse, "but ye (Levi) are departed out of the way, ye have caused many to stumble at the law." Such as the promise, "He will guide you into all truth," which it applies to the Church, not to the Apostles only: forgetting the rest of the verse, which proves that the *revealing* Spirit was meant, whom the Church at large has never possessed or claimed,—"He shall not *speak* of Himself; but whatsoever He shall hear that shall He *speak;* and he will show you *things to come:*" forgetting also the parallel promise, (xiv.) "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;"—what of Christ's "sayings" could the Spirit bring to the *remembrance* of the Church, in the second century, in the fourth, in the tenth, in this nineteenth! Such a scripture is alleged for infallibility, as "Lo, I am with you always, even unto the end of the world:" forgetting that if this language confers infallibility on the Church broadly, it confers as broadly the right to "teach and baptise" all the "work of the ministry;" but, if these are confined to the priesthood, then infallibility is equally confined, and belongs not to the entire ecclesiastical body,—a sort of infallibility for which no one contends. In its dire necessity, infallibility exclaims, "hear the Church,"—adding thus to [the sense of] the words of our Lord, who spoke them, not concerning doctrine, but mere "trespasses" among brethren. It crouches even behind the assertion that "the Church is the pillar and ground of the truth:" oblivious of the fact, that, as God's truth is, in the highest sense, the "pillar and ground" of the Church, it can only be in a *lower* sense that the Church is the "pillar and ground' of His truth,—just as God is the upholder of man, and man in his humble measure is the upholder of God,—and that this lower and humble sense precludes infallibility.

Enthusiasm weakens everything intellectual it touches; hence the exceeding shallowness of much in the now prevalent enthusiasm for imaginative theology. It is *not* argued by Acernus that "*no* evidence *can* prove the infallibility of the Church:" miracles would take that question out of the hands of ordinary private judgment; but while in those hands, it never can be more certain than the private judgment on which it depends. Hume's mock philosophy has nothing to do with this matter. He denied miracles, which are a contravention of the laws of nature; and alleged that no testimony could prove them, because there is an uniform testimony (experience) that those laws act continually; which was a mere begging of the question, when the very claim was, that a few exceptions (miracles) had occurred to the continuity of the law, and the uniformity of the testimony. What but softness is it, soft-heartedness I mean, the exquisite sentimentality of enthusiasm, to compare the positions of Acernus with the blind sophistry of Hume! Then, too, mark the supereminent futility of the notion of "the voice of the infallible Church declaring, at one and the same time, the truth and interpretation of that Bible which it hands to its members, and its own unerring guidance as the Divinely appointed interpreter thereof." That is: The Church claims to be "divinely appointed," but gives no proof,—my adversary seems explicit in thrusting it aside. That unauthenticated Church declares the "truth of the Bible," declares the "interpretation" of the Bible, and declares that interpretation to be "unerring" or infallible! And all this is pronounced "the united testimony of Catholic antiquity!" Verily, as men have studied mathematics to strengthen their minds, it is plain they have only to plunge ardently into imaginative catholicism to enfeeble and paralyse them.

Duly resolved, the function of the Church in "handing" us the Bible is to this effect. The fundamental proofs of revelation are miracles, including prophecy—subordinate evidences and limitations not to be disregarded. Those who performed the miracles, or their acknowledged companions, recognised the entire Old Testament, and delivered to the Churches, or to leading individuals from whom they were consigned to the Churches, their own further records of the truth divinely revealed—the miracles attesting the inspiration of the writings. And, in due time, the collective Church examined and declared the genuineness of these written records, and so created, not the Bible, but the Canon or catalogue of its books, already and long in existence. In this work, the highest moral certainty is clear; but it involves no infallibility. He who would make either the process or the result infallible, *must* do so on his mere private judgment, unless he can appeal to miracles, not for scripture only, but for the *Canon* of Scripture likewise.

The 19th Article declares that the Churches of Jerusalem, Alexandria, Antioch, and Rome have all erred "in matters of faith," i. e. the whole early Church, in all the original centres or patriarchates; and of course the latter were not more secure. It is the strongest *practical* assertion of fallibility, worth more than a sweeping abstract declaration. The 21st English Article says the same of General Councils; and our Article endorses that affirmation, in a note, as not being "of a local and civil nature." And, as General Councils are the widest representations the Church has ever had, here is another *practical* avowal of its fallibility. These two are binding authorities. A Homily* proclaims that "clergy and laity . . . of whole Christendom . . . have been at once drowned in abominable idolatry . . . by the space of eight hundred years and more,"—which implies the very grossest fallibility.—The Pastoral letter of the House of Bishops, in 1808, (*p.* 8. *Bioren*, p. 354.) utters the full abstract denial, "we disclaim all idea of adding to the word of God, or of its being infallibly interpreted by any authority on earth." And it adds that "a declaration of the sense of the Church is her doing that as a social body, which must be done by her pastors individually." Add the "godly and wholesome doctrine" of the Homily and the opinion of the Pastoral Letter, as expositions, to the authoritative determination of the two Articles, and there results a clear and stringent condemnation of the tenet of infallibility which no Protestant Episcopalian, or Reformed Catholic, or true Catholic can disregard.

Acernus.

Feb. 17, 1849.

*Peril of Idolatry, part 3. *Swords*, 201. *Biddle*, 216.

For the Churchman.

Mr. Editor:—In common with others, I have received at different times circulars, from the Missionary offices in your city, complaining not a little of want of funds, delinquency in contributions, &c. &c. Now I propose to account in part, for this failure of means, and will venture to suggest as it regards missionary operations, "a more excellent way."

There has been for a long time, a general dissatisfaction respecting both our Domestic and Foreign Missionary system, and it is this; that they are carried on with unnecessary expense. In consequence of this, many individuals of true benevolence, who contribute largely to charitable objects, do not and will not aid these Missionary institutions. How far this is proper and consistent, in them, I do not propose to inquire. I am speaking only of a *fact*, and one that has come under my own observation in quite a number of parishes in three different dioceses. Besides this, all the clergy with whom I have conversed on this subject take like exceptions, though they do what they can to sustain these societies of the Church. If this impression so current has no foundation, it ought to be corrected; if it is true, then certainly some remedy should be devised, and speedily applied. Few willingly make remittances to the Missionary fund, when they believe that no inconsiderable part will be retained at home, to pay large salaries to secretaries, wages to needless clerks, and the like. So far as I am informed, I believe that the objections ordinarily made are not entirely groundless.

I am fully convinced that more contributions can be obtained than are now made, and this too with an entire saving of the present current expenses. Men of business, booksellers, and the like, would willingly take each an office as treasurer &c., and deem themselves amply remunerated, by the increased patronage which they would thus secure. I speak not unadvisedly upon this matter. But suppose this to be impracticable, there are other ways in which a reformation can be effected. I am told upon good authority, that an individual of your city, and of high standing in the Church, has offered to assume the entire responsibility of these offices, and give ample security for the faithful performance of his duty, requiring for all his services, but one thousand dollars per annum. But suppose further, that neither of these modes were possible. Is there not enough interest in this enterprize, among the clergy in the city, to lead them to manage this business among themselves. But here perhaps we are met with the formidable objection, that it will consume some of their time, and they will receive no pay. Admit it. Grant the fact, that they who take upon themselves this work in turn, will spend some time each day in its fulfilment. But do not many in our Western fields, and not a few at home, spend a *great part* of *their* time in teaching, or some other occupation, not for a season merely, but through life, that they may be able to preach the Gospel to those around them, laboring like Holy Paul with their own hands that the work of God may prosper. And shall they who receive an income exceeding many times all that these derive from their various labors, refuse or be unwilling to aid and cheer them in this way in their arduous work. I believe that a reformation in this respect is practicable, that it will remove objections now so strongly arrayed, and tend to give that prominence to the Missionary work, which it most deservedly claims.

What I have written refers to measures, and not to men. I would not write one syllable in condemnation of the present officers, whom I personally know and personally esteem. I have merely mentioned an objection to the present organization, which exists to the extent of my acquaintance in the Church, and I have offered with all due respect to the opinions of others, some humble suggestions of my own.

RECTOR.

THE CHURCHMAN.

New-York, Saturday, Feb. 24, 1849.

The present number of the Churchman terminates its connection with its present editor.

For some time past, as must have been apparent to the readers of the paper, the editor has been unable to devote that attention to it which he formerly gave it, and which its interests require. The cause of this change in the editorial department, and the immediate occasion ef the editor's entire withdrawal at the present time, may be inferred from the following extract from the minutes of the Vestry of the Church of the Annunciation.

"At a meeting held at the house of the Rector on Monday evening, February 5th, 1849, it was, on motion of R. D. Weeks, Esq., unanimously

"Resolved, That, while this Vestry fully appreciate the zeal and ability of the Rector of this Parish in the able discharge of his duties as Editor of the Churchman, and bear testimony to the highly acceptable manner in which he has advanced and sustained the interests of the Church during his connection with that paper; yet they are constrained to believe that, in view of the increased and increasing demands upon his time as Rector of this Parish, a due regard to his own health and the prosperity of this Parish require a relinquishment of his Editorial duties.

Resolved, That the Rector be respectfully requested to take the matter into consideration; and if he should deem it consistent with his duty to the Church to devote his undivided services to this Parish, it will be highly gratifying to the Vestry, and, as they believe, most acceptable to his Parishioners."

With the duties of a growing parish absorbing more and more of his time and attention, and with no exciting question or important measure, for the result of which his columns are pledged, now pending in the Church, the editor has felt entirely at liberty to gratify a wish which he has long cherished, and which the Vestry of his parish have kindly anticipated. He therefore relinquishes the editorial charge of the Churchman in favor of one who can devote to it more care than it is in his power to bestow, and who will infuse into it that zest and freshness which can hardly be expected, even under the most favorable circumstances, from one who has spent years in its service.

In retiring from his post, the editor desires to embrace the occasion to renew the avowal of his deep and abiding conviction of the truth and essential importance of the principles which the Churchman was established to promote, and which he has labored, however imperfectly, to uphold and diffuse.

In the application of these principles to the many new and eventful questions, both of a speculative and practical nature, which have arisen during the term of his editorship, the editor has been always left to his own independent judgment; in the exercise of which he is not conscious of having been biassed by any sinister or indirect considerations. On all these questions the course which he has adopted and pursued still approves itself entirely to his settled and deliberate judgment; although in the manner of maintaining it he is painfully conscious that there has been great room for improvement.

The support on these occasions, and in general throughout his editorial trials, which he has received from the friends—both among the clergy and laity—of the principles with which the Churchman is identified, merits and receives his warm and lasting gratitude. In a sense of the approbation of those who understand and love the Church, as the divinely appointed means of propagating the truth and holiness of the Gospel, and who desire to uphold her testimony in opposition to the errors of Rome on the one hand, and the more fearful and destructive errors of radicalism and infidelity on the other, and in their generous and spontaneous expressions of sympathy and support, he has found, next to the approval of his own conscience, the richest solace of his labors.

To the correspondents of the journal (among whom are names both lay and clerical which would do honor to any journal) he tenders his most grateful acknowledgements. Their contributions have been, to a degree perhaps unprecedented in a weekly journal, not less a source of gratification to the readers, than of relief to the editor, and of honest pride and satisfaction to all who are concerned in the prosperity and reputation of the Churchman. In this acknowledgement the poetical contributors, especially of past years, are by no means forgotten.

To the Bishop of the Diocess in particular, for his uniformly kind treatment and indulgent forbearance, he owes a debt of gratitude which no words can express and the remembrance of which, while memory lasts, no events can efface from his heart. He has always found him a firm and sympathizing friend and a wise counsellor; and as the lapse of years has given him a higher and juster appreciation of the relations in which he stood to his Bishop, so has it made the discharge of those relations more of a pleasure than a duty, by continually revealing such qualities of head and heart as have increased his love and reverence for the man. More than this he could not say to his Bishop in prosperity, less than this he will not say to him in his hour of adversity.

To the many who have differed from him in opinion and who have, either orally or in print, condemned his editorial conduct of the paper, the editor also owes a certain debt of gratitude which he desires to discharge. Their censures have been always pointed either at real or imaginary faults; on the former supposition, they have excited him to search for, with a view to amend, whatever might be amiss in his temper or his pen; on the latter, they have prompted him (and in this way they have proved to him a real benefit) to shun the appearance of evil by adapting his style more to the tastes and capacities of those who found in it occasions of offence. In either view, his censors are entitled to his thanks; and he hopes that the beneficial account to which he has endeavored to turn their animadversions will be accepted as a sufficient requital of them.

To the gentleman who is to succeed him in his editorial labors the editor also desires to direct the attention of the patrons and subscribers of the Churchman. They will find him an accomplished writer, a ripe scholar and a sound divine; and in continuing to him the support and patronage which they have extended to the present editor, they may rest assured that their confidence will not be misplaced.

In charity, as he trusts, with all his readers, and in the fervent prayer that they and all Christians may be so joined together in the unity of the Spirit and the bond of peace, as with one heart to desire the prosperity of the Holy Apostolic Church, and with one mouth to profess the faith once delivered to the Saints, the Editor bids them, most respectfully and affectionately—FAREWELL.

We have received the proceedings of a meeting of the Domestic Committee on Church Missions, held on the 19th inst.—on the appointment of a second missionary to California—and also, from the same, their acceptance of the proposal from Government for the establishment of a "Manual Labor and Mission School" among the Chickasaws—both of which we must omit for want of room. They will appear in our next.

It gives us pain to decline the request of two such valued correspondents as "J. H. H." and "Advocate." But we feel bound to pass the paper over to our successor in the editorial chair as free as possible from entaglements, and we fear that their pieces would open the controversy anew. They will be put in charge of the new editor next week, who may perhaps take a different view of the subject, or be so happy as to devise a course satisfactory to all the parties concerned.

"Scholasticus" was received last week, but the acknowledgment of it by us was forgotten. Were the present editor to continue in charge he would certainly have published the communication; although, as he regrets to add, with an expression of dissent from the writer. For reasons, however, above mentioned, he deems it inexpedient to insert "Scholasticus;" while, for reasons which the writer will appreciate, he feels bound to reserve the article until called for, and *not* to transfer it to the next editor.

We had hoped to insert in our present number an extract from the "American Review," in review of "Whipple's essays and services." We think we cannot be mistaken in attributing the article to Mr. Hudson, who has won for himself a merited celebrity by his lectures on Shakspeare; but whoever the reviewer may be, he writes with most consummate ability. We leave it with the printer, for next week, and, presuming that it will meet the approbation of the then editor, we bespeak for it beforehand the attention of our readers.

The series of papers of which the first appeared in our last and the second in our present number, signed "One in Three Hundred," will be continued for a few weeks to come. As a narrative of real events, and yet uniting the interest of fiction with the force of truth, they will be read with much pleasure and satisfaction. We commend them to the attention of our readers.

We are obliged to Dr. Burroughs for the following letter of Bishop White; but his own to us is so fitting an introduction to it that we hope the writer will pardon us for publishing it also in connection with Bp. White's.

PORTSMOUTH, N. H., February, 16th, 1849.

My Rev. and Dear Friend and Brother.—I take pleasure in transmitting to you the following copy of a very valuable letter, the original of which is in my possession, written by Bishop White to President Washington's private Secretary, Mr. Lear; and dated at Philadelphia, Feb. 21st, 1792. The objects of this letter were to apologise for himself and his clergy, in not being able to mingle with the other citizens in their proposed congratulations to the President on his coming birth-day, on the account of the occurrence of that day on the solemn Fast of Ash-Wednesday; and to ask the appointment of some other day, when the Episcopal Clergy also might offer him their congratulations. A publication of the letter may do much good. It shows how much Ash-Wednesday was respected by *other denominations*, as well as by Episcopailans, and especially by Bishop White, "clarum et venerabile nomen." It also shows how much he wished to guard that day against every species of secularity, by declining the congratulatory visit to the President; and by declaring "that the duties of the day claimed the attention of the Clergy of the Episcopal Church in a *peculiar way*." The Bishop's letter, though written fifty years since, is a salutary lesson for *us*. But were such an one written *now*, we apprehend that we might hear from many quarters the cry of *bigotry* or *Romanism*.

With sincere affection,

Your warm friend and brother,

CHARLES BURROUGHS.

Rev. Dr. Seabury.

Copy of Bishop Whites's letter to Mr. Lear, Private Secretary to General Washington.

PHILADELPHIA, Feb. 21st, 1792.

Sir—It was the design of the Clergy of the Protestant Episcopal Church, together with those of the different denominations in this city, to do themselves the honor of waiting in a body, on the President of the United States, on the 11th instant: a wrong intimation in the newspapers having led them into the mistaken supposition of *that's* being his birth-day.

As the occasion is now found to fall on Ash-Wednesday, the duties of which claim the attention of the Clergy of the Episcopal Church in a peculiar way, I write in their name, to ask the favor of you, to account to the President for their not being of the number of those who will have the honor of waiting on him to-morrow: and farther, to signify the request which they most respectfully make to the President, that they may be allowed to offer him *their* congratulations on the next levee day: unless he should condescend to appoint an earlier time; as it would be most agreeable to them to take the first opportunity for the purpose, that his high engagements will permit.

Since my being desired to make this request, it has been intimated to me that the *Clergy of some other societies* intend to delay their attendance until ours, and for the same reason.

Permit me, sir, to trouble you once more. Yesterday I visited Dr. Blair, who is confined to his bed. Finding that I intended to write to you on the above subject, he wished that his indisposition might be mentioned, as what would prevent him, for the time, from joining in the congratulations of to-morrow.

I hope, sir, you will excuse this freedom; and I am, with respect, your very humble servant,

WM. WHITE.

E. M. P. Wells presents his respects to "Veritas," and begs to assure him that he appreciates the honor done him by the address of two letters to him in the Churchman, Nos, 49 and 50, and that while he does not avail himself of the excuse that he is "called out" by a "masked champion," yet he prays "Veritas" to be assured that the *degree* of *reality* in his *facts*—of *truth* in his *assertions*—of *force* in his *arguments*—of *conclusiveness* in his *proofs*—of *fairness* to his *opponents*, and of *good will* to the "Publicans and Sinners," is such that he cheerfully yields to him all which he has gained, and leaves him in an undisputed field.

We are happy to see in the Christian Remembrancer the following well written eulogium:

From America we have received one of Bishop Doane's kind and genial packets—his addresses to the twin establishments of Burlington College and St. Mary's Hall; a remarkably sensible collection of addresses delivered at the commencement of St. James' College, Maryland, by the Rector, Mr. Herfoot—a very real and vigorous character, judging from his works. And 'America and Great Britain.,' Bishop Doane's address at Burlington on the 4th July, the annual Declaration of Independence. The Bishop, in his own fervid way, expands the theme, that brothers are better friends for thrashing each other: and the feeling seems reciprocal.

New Publications.

MACAULAY'S HISTORY OF ENGLAND. Vol. 2. Harpers. pp. 617. 8vo.

The present volume is in no respect inferior to the first, and to do anything like justice, a long and elaborate article would be necessary: but we can make space for merely an announcement of its appearance.

The brief and uneasy reign of James is concluded in the present volume, which terminates with the proclamation of William and Mary.

FRANKLIN ILLUSTRATED. Part III. 25 cents.—Harpers.

This number of a most excellent publication contains several chapters of the autobiography, that are not printed in the ordinary editions of the life. It is full of good advice, good sense, and good feeling.—The utilitarian turn of the sage is manifested in a variety of ways. He had always an eye to improvement, personal, and social, and domestic, as well as philosophical discoveries and political negotiations.—Anecdotes of Whitfield and others, are related in that happy manner equalled by few, which distinguished the writings and conversation of Franklin.

INDUSTRIAL EXCHANGES, *and Social Remedies, with a consideration of Taxation.* By David Ornish Barhydle, author of "Letters from Europe." pp. 238. 12mo. G. P. Putnam.

A new book of political economy, which is highly spoken of by those who are qualified to determine its value. It appears to be clearly and well written, and is employed in the consideration of questions of prime importance.

LABOR AND OTHER CAPITAL: The Rights of each secured and the Wrongs of both eradicated; or, an exposition of the cause why few are wealthy and many poor, and the delineation of a system, which, without infringing the rights of property will give labor its just reward. By Edward Kellogg, author of "Currency, the evil and the Remedy."—pp. 298. 8vo. New York. Published by the author, and for sale at 47 Stone Street. Price $1.50.

The general scope and particular objects of the volume before us, are very clearly indicated in its comprehensive title. The author, a shrewd merchant of experience and observation, with combined humanity and intellectual acuteness, has endeavored to penetrate some of the causes of the irregularities that exist in society, and for which he would prescribe an adequate remedy. Whether he is always correct in his premises or the deductions he draws from them, we are not sufficiently skilled in political economy to allow us to determine. But of this we are convinced, that the author is in earnest, writes after careful preparation, and with undoubted sincerity, and in a spirit of liberal and judicious reform. We cordially recommend this work to the attention of business men, merchants and bankers in particular, who will find striking views in it, forcibly urged, in a direct and emphatic manner.

NOTES OF TRAVEL IN CALIFORNIA. Appleton & Co.

Reprints of official documents of Lieutenant Emory and Colonel Fremont, statistical and extremely valuable to emigrants and adventurers to the fruitful western region. This pamphlet should be read by all who propose visiting California, and studied by all who wish to learn something authentic respecting the valuable accession to our territory in that quarter.

THE CHOLERA, *its causes, prevention, and cure.* By Joel Shew, M. D. pp. 98. 12mo. Price 25cts. Fowler & Wells.

Foreign Intelligence.

[From our late English Papers.]

Society for Promoting Christian Knowledge.—A letter was read, at the last meeting of the Society for Promoting Christian Knowledge, from the Holy Synod of Greece, thanking the Society for a gift of 500 copies of some of the Homilies of St. Chrysostom. The letter, after praising the external appearance of the volumes concluded thus:—We are the interpreters of the gratitude and thankfulness of our Clergy to all the affectionate Christian members of the pious Society. Accepting, therefore, graciously the benedictions and thanks offered from us and by us, on account of your very great benificence, continue the good and godlike fight for our edification in the Spirit, granting abundantly such means for it; knowing that your arbitrator and rewarder shall be He who testifies to us that He Himself accepts every thing done in His name to a neighbor.—[St. Matt. xxv. 40.

Hulsean Prize.—A premium of about one hundred pounds will this year be given for the best dissertation on the following subject:—"The influence of the Jewish and Christian Revelations on Pagan Writers." The author of the essay best approved is to print it at his own expense, and is not to be a second time a candidate for the premium.

St. Augustine's College, Canterbury.—Term commenced on the 21st of January. Candidates for admission are submitted to a previous examination.—They must be in communion with the Church, and produce certificates of baptism, and of religious and moral character. Age of admission from 12 to 22. The course of instruction will be completed in three years, at an annual expense not exceeding thirty-five pounds.

Applications for admission to be made to the Right Rev. the Warden, St. Augustine's College, Canterbury.

Church Missionary Society's Jubilee.—The total sum collected on the occasion of the Jubilee of the Church Missionary Society, amounts as far as it is ascertained up to the present time, to 29,852*l.* 10*s.*

The Warwickshire Clergy and Mr. Shore.—An address to the Bishop of Exeter has been recently agreed upon at Leamington, expressing the extreme dissatisfaction and disgust of its framers at the recent proceedings at certain meetings convened in the towns of Warwick and Leamington by a stranger of the name of Shore, formerly holding a license in his Lordship's Diocess; and the hope that the publication of those proceedings may open the eyes of some men previously ignorant of the ulterior designs for destroying the discipline of the Church, which lurk under the specious pretext of a desire to promote religious liberty.

Church in Ceylon.—The government has pledged itself by enactment to grant from the treasury, for the building of Churches, wherever there is sufficient number of residents to secure attendance on Divine worship, an equivalent to any sum, raised by private subscription, not exceeding 1,000*l.*; for the building of parsonages, any sum not exceeding 400*l.*; and for the maintenance of Clergymen, annual stipends varying from 150*l.* to 400*l.*

Burial of Peter Pence.—The recent Pastoral of the Romish Bishop of Derry contains, along with Orders for prayers to be offered on behalf of Pius IX., the following direction:—"Let all the faithful of the diocess of Derry he offered an opportunity on the last Sunday of Advent of exhibiting their love of, and devotion to, the Head of the Church, by adding their mite to that fund which the Catholic world, no doubt, will feel it a Christian obligation to provide. The contributions of the Catholic Clergy of this diocess to the same holy purpose I will myself thankfully receive.

Rev. Dr. Hook.—The Rev. Dr. Hook, Vicar of this parish, continues to recover from the attack of illness with which he has for some time been afflicted.

Gift to St. Augustine's College.—A splendid new clock has just been fixed at Saint Augustine's College, Canterbury, the gift of a private gentleman.—It is by Dent, on a new principle, and strikes the hours and quarters; it has a compensating pendulum, consequently calculated to perform correctly.

Mr. Newman and his companions.—A correspondent of the Oxford Herald says: "Having mentioned Mr. Newman's name, let me inform you of another rupture which rumur ascribes to his influence, in conjunction with that of some of his brother 'perverts!' They have not, it seems, quite disavowed the efficacy of the English Church. They still maintain that there is virtue in her sacraments—that her baptism is a means of spiritual regeneration, and her communion a vehicle of saving grace. They not only profess, but preach this, it appears: and for so grave an offence in the eyes of Rome, it is said tha their spiritual superiors have interdicted them from preaching at all, until they recant so fearful a heresy. Be this as it may, there is no doubt that these Anglican, 'perverts' are likely to give the Romish hierarchy, if not that Church generally, a great deal of trouble; and as they are still restless spirits, it is not at all improbable that they may yet revolt from Popery, and return again, as others have done, to the bosom of the Church they have deserted and scandalized!

Singular discovery of a deserted City.—The Constantinople Journal gives some curious details regarding a city said to have been discovered in Asia Minor by Dr. Brunner, one of the agents employed by the Government of the Sublime Porte in penetrating into the most remote and inaccessible regions of the empire, for the purpose of taking a census. While occupied in exploring the sandjak (excavations) of Bousouk, on the confines of Pontess, Cappadocia, and Galatia, Dr. Brunner, whose attention was attracted by the bold and curious passages opened into the living rock, was accosted by a villager, who offered to show him things far more interesting on the other side of the mountain, if he would trust to his guidance. After some hesitation, the Doctor armed himself, and followed his guide, taking his servant with him. Half an hour brought them round the mountain, and there the Doctor found himself (says the narrative) in presence of the ruins of a considerable town. These ruins are situate in the south-east of the village of Yankeni, and to the north of the village of Tschegue, half a league from each other; and the Doctor's profound study of all the accounts, ancient and modern, of Asia Minor, furnishes no trace by which he can identify them. The site of the town is half a league in length. It contains seven temples with cupolas, and 218 houses, some in good preservation, others half choked up with their own ruins and with vast fragments of rock detached from the overhanging mountain. The houses have compartmentsof three, four, and six chambers. The largest of these edifices is 20 feet long by 28 wide. So far as as the ruins would permit the Doctor to estimate it, he conjectured the height of some of the temples to be from 20 to 30 feet. There are traces of plaster on the interior walls, but not an emblem or indication, says Dr. Brunner, to suggest the origin or date of the ruined city.

Domestic Intelligence.

NEW YORK.—*Episcopal Acts by the Bishop of Maryland. Acting by request of the Standing Committee of the Diocess.*

Sexagesima Sunday, morning, in Calvary Church, New York, preached, and confirmed 40 persons.

Quinquagessima Sunday, morning, in the Church of the Holy Communion, New York, preached, and confirmed 23 porsons.

Ash-Wednesday morning, in St. Paul's, New York, preached, and confirmed 25 persons,

PENNSYLVANIA.—*Ordination.*—On Wednesday morning, February 7th, in the Church of the Ascension, Philadelphia, the Bishop of the Diocese admitted the Rev. Richard S. Trapier, Minister of the Floating Chapel, to the Holy Order of Priests. The Bishop preached, and the candidate was presented by the Rev. F. Ogilby.

On Sunday morning, 4th inst., the Bishop preached, administered the communion, and confirmed seven persons in St. James's parish, Kingsessing.

On Sunday, A. M., 11th inst., Bishop Potter preached, administered communion, and confirmed three in St. James's Church, Downington: P. M., the Bishop preached and confirmed two in Church of Holy Trinity, Westchester; Evening, preached in the same church. Also addressed the pupils in Mr. Bolmar's School.—*Banner of the Cross.*

MICHIGAN.—On Sunday, the 14th ult., the Bishop of the Diocese, held a confirmation in St. Patrick's Church, Clinton, where three were confirmed; and in the afternoon in St. Peter's Church, Tecumseh, where the Apostolic Rite was administered to one; and in the evening in Christ Church, Adrian, when confirmation was received by seven.—*Ib.*

ROMAN CATHOLIC STATISTICS.—The "Catholic Almanac," published in Baltimore, generally recognized as safe authority in statistics of Popery, represents *no increase* in the Roman Catholic dioceses of Baltimore, New Orleans, Louisville, Boston, Philadelphia, New York, Charleston, Mobile, Detroit, Vincennes, Natchez, Pittsburgh, Little Rock, Milwaukee, Albany, Galveston, and Buffalo, while in the Diocese of Cleveland there has been an actual loss of 5,000 souls from the last year's computation of 30,000. The only green spots in this wide spread desert, says the Freeman's Journal, in a lame endeavor to throw discredit upon these statistics, are, the Diocese of Cincinnati, where there has been an addition of 15,000 to the 50,000 of last year; Dubuque, where there is a gain of 500 on the former sum of 6,500; Nashville, where the last year's number of Catholics has doubled, being now 3,000 while it was only 1,500 a year ago; Chicago, where 30,000 have been added to the 50,000 of last year, and Oregon, with the parts adjacent, where 7,500 had grown up to 8,100, being a gain of 600—Indians and others.

The Almanac represents the total decrease of Roman Catholics in the United States during the year as being one hundred and nine thousand four hundred; and the present number of that denomination in this country as 1,276,300. The editor of the Journal says that if he had a "few weeks" to spare for getting together statistics, he would undertake to come "*within* a million of souls nearer the mark than the Almanac has done." Probably so.—*Com. Adv.*

To the Editors of the Courier & Enquirer:—

You have the thanks of many readers for your excellent article of Feb. 9th, headed "*The Church in California*," and for giving so conspicuous an insertion to that of your able and eloquent correspondent "H." The subject of both—the recent movement in this city, having in view the extending to Calfornia of the worship and institutions of the Protestant Episcopal Church—is regarded with deep interest by a large number of our best and most respectable citizens. As one of our city weekly papers has thought proper to come out in opposition to this good work, I ask the favor of saying a word, through your columns, in reply to the only semblance of argument which that paper has put forth. It is specious, and may have some effect on worthy people not aware of its true character and bearing. The objection is, that this movement is independent of the Domestic Committee of the Board of Missions, established by the General Convention. The ground is taken, that that Convention has committed the general missionary work of the Church to the Board of Missions—the Domestic Committee of that Board being its appointed executive within, and the Foreign Committee without, the United States; and it is contended that, therefore, anything that may be properly regarded as missionary work in either department, independent of its proper committee, is an act of insubordination—of rebellion indeed against the authority of the Church. Now nothing can be more untrue than this. Orderly and conservative ministers and members of the Church, for reasons that will be appreciated by every freeman, every good citizen, and every enlightened Protestant, consider it of the utmost importance to be very careful against encroachment on the just rights and liberties of all orders of men in the Church; and against the growing up among us of powers and influences behind, or beneath, or beyond the constitutions and canonical prerogatives of our Diocesan and General Conventions; and against unlawfully assumed interference of either of these, or its agents or dependents, with the other; and against like interference of either with rightful parochial prerogatives; and against like interference from either of these three qaarters, with the proper functions and privileges of Bishops, Clergy or Laity.

The General Convention, for obvious valuable purposes, has made provision for theological education and for missions. But the institutions which it has framed for these purposes, have no authority, except in actual engagement in their business, over Bishops, Clergy or Laity. They would usurp a most dangerous power, and put forth assumptions that should be rebuked and crushed at once, if they were to take the ground that all who choose to patronise theological education or missionary labor,—be they Dioceses, or Parishes, or Bishops, or Clergy, or Laymen—otherwise than through them, are therefore violating good order, and rebelling against the authority of the Church. The General Convention, supposed to know and represent the feelings and wishes of the Church, falls in with them, and provides for education and missions, *as far as those feelings and wishes desire its agency.* As far as these may take another direction, the right or wrong, expediency or inexpediency, of this, will be indeed fair matter of individual opinion, and discussion, and of parochial or diocesan pastoral counsel and admonition; but neither that Convention, nor its Seminary, nor its Board of Missions, has any right of censure or control in the matter.

We have our Diocesan Missionary Committee, appointed by the Diocesan Convention, for missionary work within the Diocese. The Convention has also, by canon, made it the duty of every parish to contribute statedly to the funds of the Committee. This much, therefore, every parish must do in obedience to the law of the Church; and a responsibility in the matter of course devolves upon the pastor. There is also a canonical obligation on every parish to contribute to theological education, through the incorporated society for promoting religion and learning. These duties respecting education and missions being discharged, neither the Committee nor the Society has a right to interfere with the clergy and members of the diocese, who choose to contribute also in any other way, to education for the ministry, or to the support of the Church beyond their own parochial or diocesan bounds.

There is in this city an incorporated Protestant Episcopal City Mission Society, to which the Convention has entrusted the missionary work within the city. Surely, it should not be regarded as "invading the province" of this Society if Trinity Church, or St. Mark's Church, or Grace Church, or St. George's Church, or any other church, should think proper to build a chapel and sustain service therein for the benefit of the poor.

I think, Messrs. Editors, it must now be obvious that the objection to this movement in behalf of California, that it is disorderly and an invasion of prerogative, authoritatively lodged elsewhere, is totally without foundation.

It is also proper to observe that as far as the term *mission* may be supposed to imply an *authoritative sending, and a responsibility to those who send*, I do not understand it to apply to the present case. The term is not used at all in the document published by you, or in another which I have seen signed by Dr. Berrian and Mr. Eigenbrodt. I suppose this movement to be—not for the support of a mission, but an offering of Christian sympathy and aid to numerous brethren of the same spiritual household—a peculiarly meet effort of *New York Churchmen*, as such, and over and above all that the Church at large may do, in behalf of large numbers of New York Churchmen, to aid in the necessary *first expenses* of arrangements enabling them to rally in their far-off new home, as members of their common spiritual household, and for the enjoyments of its blessings. The bearers of this bounty are to be stewards of that household, not appointed as missionaries, but going thither from their own desire to do there the work of Christ and His Church. They are not the agents of any society, board, or committee, but beloved and approved ministers of the Church, whom clerical and lay brethren and friends entrust with their charity, having all confidence that the trust is well reposed, and that those intended to be thus benefitted, will make the best use of it.

The clergy thus going will, of course, retain their official responsibility to their present respective ecclesiastical authorities, until one is regularly constituted in California; and there can be little doubt, considering the numbers and character of those going thither, that organized parishes, and an organized diocese, and a Bishop, will soon make them a complete branch of the American Church. There is also every probability that if they are liberally *aided at first*, their diocese will soon be able to do a great deal in its own missionary work. For one, Messrs. Editors, I thank you for the interest you take in their behalf. God grant to us all—connected as we are with them by citizenship, by family ties, by Christian brotherhood, and by Church-communion—a willing mind to give substantial and liberal proof of the sincerity with which we wish them "good luck in the name of the Lord!"

Allow me further to add, that I am not, and have not been, personally connected with this movement, otherwise than feeling a deep interest in it. The names published by you are abundant evidence that the plan is a very proper and a wise and a good one, and entitled to respect and confidence. Although, therefore, I fully recognise the right of such Clergy as choose to decline the action in its behalf which has been requested by several of their brethren and parishioners and other lay friends, yet I sincerely hope that few or none will do so. And allow me, also, Messrs. Editors, respectfully to say, that it will, doubtless, give much satisfaction and help the cause, if, before the 18th, you will say another word in its behalf.

AN EPISCOPALIAN.

To Correspondents.

The obituary notice of "T. B." and "Proceedings of the Middle Class of the General Theological Seminary," in our next.

Died.

At Williamsburg, on Tuesday evening, 13th of February, of a protracted illness, but with a truly Christian resignation to the will of her Divine Master, LOIS SMALLING, wife of Jonathan M. Matthews, aged 27 years.

In New Haven, on Thursday, February 8th, ELIZABETH H. CLARKE, wife of Samuel J. Clarke, and daughter of the late John H. Jacocks—beloved by her friends, and good and faithful as a servant of Jesus, and a member of His Church.

Notices.

☞ A Sermon will be preached in St. Paul's Chapel, on Sunday evening next, by the Rev. Dr. Haight, and a collection made in aid of Church extension in California. Service to commence at half-past 7 o'clock.

New York, Feb. 24, 1849.

Church of the Holy Communion.—Daily Service, 7½, A. M., and 6, P. M., except Friday evening, when there will be a Lecture, and service will commence at 7½, P. M.

Saints' Days a second service, Lecture and Offertory at 11, A. M. Feb. 24, 1849.

☞ The Church of the Holy Apostles will be open for Divine Service every Sunday night during the Holy Season of Lent.

Service to commence at 7½ o'clock.

New York, Feb. 24, 1849.—tf

☞ A Sermon will be preached on Sunday morning next, the 25th, at the Church of the Ascension, by the Rev. Mr. Irving, for the benefit of the "Society for the Relief of Poor Widows with Small Children."

New York, February 24, 1848.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 13th inst., the Treasurer has received the following contributions:

From Emmanuel ch, Weston, Ct. 4; Christ ch, Cooperstown, N Y, 10; St George's, Hempstead, L I, 4 76; St Andrew's, Ann Arbor, Mich, of which 2 is for California, 16 39; Christ ch, Westerly, R I, 50; St Paul's, Wickford, R I, 5 10; St John's, Providence; R I, additional, 3; Calvary ch, New York, for Cal; 5; Ch of the Crucifixion, (should have been acknowledged Jan 17, 1849,) 32 28; Ed. Whitehouse, Esq, for the Cal Mission, 10; through J Loney, Esq, R A in Md, All Saints', Frederick, Md, for Cal., 25; for Bp Chase's mission, 10; Bp Freeman's, 10; Jewish mission, 10; from J McIlhany, for Chickasaw mission, 5; St Andrew's ch, St Mary's co, for Wis. 10—70; St Paul's, Bantam Falls, Ct, additional, 50 cts. Total, $211 03.

THOMAS N. STANFORD, Treas.,

New York, February 20, 1849. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 13th inst.:

From Ch of the Holy Trinity, Brooklyn, Rev W H Lewis, D D, 33; Ascension ch, Frankfort, Ky, Rev Jno N Norton, 5; Ch of St Cornelius the Centurion, Rev J McVickar, D D, 3 91; Rev Sheldon Davis, for Prayer books sold, 1; Rev Homer Wheaton, for do, do, do, 3; Rev Lawson Carter, donation, 1; Mrs Henry Laight, donation, 25. Total amount, $71 91.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, February 20, 1849 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 13th inst:

From Rev Newton E Marble, Concord, N H, 2; Ch of St John the Evangelist, Stockport, Rev Henry Edwards, 2 56; a friend, for Bp Southgate's tracts, 1; Mrs Henry Laight, donation, 5. Total amount, $10 56.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.

New York, February 20, 1849.

MISSIONARY COMMITTEE OF THE DIOCESS OF NEW YORK.

The Treasurer acknowledges, since his report of 30th ult., the following contributions, viz:

From St Clement's ch, New York, Rev Dr Henry, 43 87; St John's ch, Cold Spring Harbor, rev David Brown, 2; Female Missionary Association of St Paul's chapel, New York, Mrs Berrian, Treasurer, 48; St Peter's ch, Lithgow, rev Homer Wheaton, 3. Total amount, $96 87.

C. N. S. ROWLAND, Treasurer,

February 20, 1849. 55 Water street.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 30th ult:

From Ch of Ascension, New York, half, 426 78; do, special, for Africa. 50; do, do, for China, 50; do, for Athens, 1 05; do, additional, 3—536 88; St John's ch, Hartford, Ct, for Constantinople, 117; Grace ch, Hamden, Ct, 7; a member of Christ ch, Andover, Mass, Africa, 5; Trinity ch, Pawtucket, Africa, 5; Trinity ch, Newark, N J, in addition, 1 15; St Mary's ch, Portsmouth, R I, for Constantinople, 5; St James's ch, Chilicothe, O, for China and Africa, 25; a member of Trinity ch, N Y, 50; a member of the Ch of the Holy Trinity, Brooklyn, for Africa. 1; Christ ch, Brooklyn, for Africa, 101; St John's ch, Watertown, Ct, for Constantinople, 100; S school, Africa, 20—120; Christ ch, Gardiner, Me, 23; St Thomas's ch, Brandon, Vt, 8; Christ ch, Greenwich, Ct, and Immanuel chapel, Glennville, half, 10; St Peter's ch, Ashtabula, O, Christmas offerings, for Constantinople, 10; St Paul's ch, Camden, N J, S school and Missionary Society, for China, 5; St James's ch, Arlington, Vt, 16 21; Christ ch, Warren, O, 5; do, Dr Henry A Dubois, for Africa, 5; Missionary Society, Trinity chapel, Factoryville, S I, for Greece, 24 50; Trinity chapel, do, for China, 7 80—32 30; St Anna's ch, Fishkill Landing, N Y, 17 10; do, Constantinople, 16 50; do, Africa, 5; do, Juv. Soc'y, Africa, 10; do, S school, Africa, 51 cts; Constantinople, 75 cts; Athens, 5 14—55; St Andrew's ch, Wilmington, Del, Africa, 20 50; do, S school, Africa, half, 10; St Thomas's ch, Newark, Del, Constantinople, 5; do, for Africa, 1 68; St James's ch, Westville, Ct, 2; Theological Seminary, Fairfax, Va, from the S school, ed. of Wm Sparrow, Africa, half, 10; Ch of the Epiphany, N Y, 18 32—of which 2 is for Africa, and 2 for China; S school, do, 5 50—23 82; through H Trescott, R A, Charleston, S C, monthly missionary lecture, 3 02; ch at Claremont, 6 50; Trinity ch, Columbia, Africa, 15; Constantinople, 10; general, 12; St Thaddeus' ch, Aken, Constantinople, 5; ch at Prince George, Winyaw, 8.50; St David's ch, Cheraw, 35; do, Africa, 5; a lady of Cheraw, 100; a friend to missions, of Upper St John's, China, 50; St Philip's ch, Charleston, for Athens, 11 25; Constantinople, 25; Africa, 24 75—311 02. From S, New York. 6; Trinity ch, Milton, Ct, 2; St Paul's ch, Bantam Falls, Ct, 2; S S, Ch of Nativity, Huntsville, Ala, for Africa, 2; S S, St Stephen's ch Harrisburg, Pa, for Africa, 5; St John's ch, Baltimore co, Md, for Constantinople, 5; Christ ch, Harford co, do, for do, 10; St James's ch, Marietta, Ga, 6; St Paul's, Richmond, Ind, 1 60; St James's ch, Birmingham, Ct, 5 25; Trinity ch, Geneva, W N Y, 50 cts, and 50 cts, for Africa; do, 25 cts for China; anonymous, W N Y, for Constantinople, 1; St John's ch, Ithaca, do, for Africa, 5; Grace ch, Utica, 10; a donation, by a friend, by Bp DeLancey, 5—22 25; St Paul's ch, Huntington, Ct, 2; St Mark's ch, New Britain, for Constantinople, 3; St Matthew's ch Jefferson co, Ky, 10 25, do, do, Mr Theodore Brown, 50—60 25; St Andrew's ch, New Puston, Ct, for Constantinople, 7; a friend to missions, Zanesville, O, a Christmas offering, 5; St Stephen's ch, Portland, Me, for Constantinople, 30; do, do, beneficiary in Africa. 10—40; St Peter's ch, Cheshire, Ct, for Constantinople, 7; St John's ch, Georgetown, D C, half, 25; St Thomas's ch, Orange, Va, 9 26; through W H Hubbard, R A, Va, N B S, for Africa, 5; collection at St Paul's ch, Richmond, Va, 133 35; Rev J Grammar 10; John Barksoule, Esq, 3; Dabney Corby, Esq, 4 84; St Ann's, and South Farnham parishes, Essex, Va, 50; Mrs Wickham, for Constantinople, 20—226 19; Zion ch, Manchester, Vt, for China, 10; Christ ch, Philanelphia, 50; Ch of Ascension, N Y, for education, China, 150; Christ ch, Newton, N J, for Constantinople, 5; Christ ch, Alexandria, Va, 31 50; do, China, 2; do, Africa, 1; do, Athens, 50 cts—35; from St John's ch, Montgomery, Ala, for Constantinople, 5; W, by hands of Floyd Smith, Esq, for Constantinople, 1; St John's ch, Providence, R I, from the Advent collection, for Africa, 45; China, 20; Greece, 10—75; Christ ch, Westlerly, R I, 10; do, for Constantinople, 20; do, S S, ed of a child, Africa, 20—50; Joshua Clapp, Union ch, Montgomery, Vt, 1; St George's ch, Hempstead, L I, 10 38; St Andrew's ch, Phil, Ladies' Bible Class, ed. J H Claxton, Africa, 25; do, do, offerings, avails of industry of young females, for Africa, 10—35, St Paul's ch, Rahway, N J, 13; St Paul's ch, Bloomsburg, Pa, 5 80; St Peter's ch, Plymouth, Ct, special offering, Africa, 5 50; Christ ch, Newark, N J, 1 33; Ch of Ascension, N Y, J Neilson, jr, 5; family mite box, 1 89; Christ ch, Savannah, Ga, Africa, 11; two friends, by hands of Jas. F DePeyster, Esq, for support of Rev C C Hoffman, Africa, 50; St John's ch, Bellefonte, Pa, ed, Africa, 5; Christ ch, Charlottesville, Va, 147; All Saints' parish, Frederick, Md, Africa, 50; do, China, 20; Christ ch, Baltimore, Female S school, for China, 25, do, male S school, Africa, 20 50; do, do, China, 20 50—66; St Andrew's ch, St Mary's co, for Constantinople, 10; St Peter's, Baltimore, 194 90; do, for Africa, 5 10—200—346; St Thomas's ch, Middletown, Va, A C R, 5; W F B, 5—10, for Africa. Total, $2,844 60.

J. SMYTH ROGERS, Treas.,

New York, February 20, 1849 No. 2 Park Place.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 30th ult., the following contributions, viz:—

From St Clement's ch, New York Rev Dr Henry, 21; Christ ch, Rye, rev E G Bull. 18 50; S E H, to be added to collection of St John's chapel, N Y, 1; Miss Haight, to be added to collection of St John's chapel, N Y, 2. Total amount, $42 50.

C. N. S. ROWLAND, Treasurer

of the Convention P. E. Church, N. Y.

February 20, 1849. 55 Water street

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From A M R, 3; from a lady of St Mark's ch, $10, and a bundle of clothing; from G & S, a bundle of clothing; from C, 10; by Messrs Stanford & Swords, from A, 5; from a lady of St Paul's ch, 5; from G, 5; from D H, 10; from two gentlemen, 30.

He regrets to be obliged to state, that it is impossible for him to meet the present necessities of the sick and destitute. The offerings placed at his disposal have been employed in that way which would afford the most extensive relief. Many gratifying results have come to his knowledge. To enable him to continue this department of his labors, he looks with confidence for the aid of those by whom he has hitherto been sustained. It will be their priviiege, as heretofore, by their beneficence, to diffuse light and joy, in the abodes of suffering and sadness. The Saviour will regard that which is done, from the promptings of love, for the afflicted members of his fold, as done for himself. "He that hath pity upon the poor, lendeth unto the Lord."

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 139 Broadway, or at his residence.

New York, February 20, 1849.

THE POOR.

The subscriber returns his sincere thanks for the following donation for the poor:

By Messrs Stanford & Swords, from two gentlemen, $25.

He also takes this opportunity of earnestly soliciting further aid to enable him at this most inclement season to relieve in some measure the many cases of distress which he s daily called upon to witness.

THOMAS COOK, Rector of St. Simon's German

Epis. Free Ch. and Missionary to the Jews.

New York, February 20, 1849.

FREE CHURCH OF THE HOLY EVANGELIST.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Messrs Stanford & Swords, from F, $10.

BENJAMIN ENANS;

Further donations are respectfully solicited, and will be thankfully recetved. They may be left with Messrs. Stanford & Swords, 132 Broadway; or B. Evans, 172 Broome street. New York, February 20, 1849

FREE CHURCH OF THE HOLY MARTYRS,

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From Mrs M P, ssveral articles of clothing; from Mrs J C, several articles of food; also, from a young friend, $3.

His church being situated in the Eastern section of the city, where destitution largely prevails, it is impossible for him to give even small relief to the numbers who apply, and are truly deserving.

Will not those whom God hath blessed with means, show their gratitude for mercies undeserved, at this inclement season, by enabling the Missionary to diffuse joy in the abodes of distress and suffering.

Any offering may be left with Messrs. Stanford & Swords, 139 Broadway, or at the residence of

JAMES MILLETT, 133 Eldridge street.

New York, February 24, 1849.

Advertisements.

GUIZOT'S DEMOCRACY IN FRANCE.—D. Appleton & Co. have just published: Democracy in France, by Monsieur Guizot, late Prime Minister of France, author of Histoty of Civilization, &c. 1 vol. 12mo. paper cover. 25 cts.

HEADS OF CONTENTS:

Chap. I. What is the Source of the Prevalent Evil? II. What is the Duty of Government with respect to Democracy? III. Of the Democratic Republic? IV. Of the Social Republic. V. What are the Real and Essential Elements of Society in France. VI. Political Conditions of Social Peace in France VII. Moral Conditions of Social Peace in France. VIII. Conclusion.

"It is a strong, clear, earnest, and philosophic exposition of what the distinguished writer regards as the dominant and radical evil of political society in France—the craving to be not only Republic but Democratic, and that in every department of life and action, as well as in government. This he regards as an absurd aspiration, impossible to be realized, and certain therefore to involve those who sacrifice to it every thing else in endless and destructive confusion. Nobody can read the essay without obtaining thereby a better knowledge of French, and a clearer insight into the recent events in France, than he before possessed."—*Courier & Enquirer.*

D. A. & Co. publish by the same author—

History of Civilization from the Fall of the Roman Empire to the French Revolution. 4 vols. 12mo. cloth, $3 50.

History of the English Revolution, 1640, 1 vol. $1 25.

February 24—1t

BOOKS FOR LENT.—Daw's Call to a devout and holy life, just published. Price 25 cts. This work is to be commended to all who consider a devout and holy life as the end of their calling. Its character is such as to elicit the paramount and earnest commendation of all.

Kip's Lenten Fast, price 50 cts., an admirable work of pious breathing.

Bishop Hobart's Christian Manual, 75 cts., a work beyond all praise.

Festivals and Fasts of the Church, by the same author. Price 75 cts.

The Devout Churchman's Companion, by the Rev. W. H. Odenheimer.

Enter into thy Closet, by the Rev. Dr. Berrian, together with other works of the same class, for sale by

STANFORD & SWORDS.

139 Broadway.

LIBRARY OF THE FATHERS, Vols. 27 and 28.—D. Appleton & Co. have just imported—

Library of the Fathers, translated—Vol. 27. comprising St. Chrysostom's Homilies on the Second Epistle of St. Paul the Apostle to the Corinthians. Price $2 50.

Vol. 28, comprising St. Chrysostom's Homilies on the Gospel of St. John. Price $2 50.

February 24—1t

Poetry.

For the Churchman.

A gay young lady who had been educated a Baptist, solicited the author to write an original piece in her album —the solicitation being renewed, the following verses were transcribed therein. She has since been baptized "In the Church."

Come thou with sober earnest thought,
On Heavenly themes to dwell:
God our inquiring hearts shall guide,
The simple truth to tell.

His Holy word that precious trust,
To us in mercy given;
Points out the path his saints have trod,
Which leads straight home to Heaven.

Thus far in life thou hast been taught,
To walk in schism's ways:
And cold and comfortless hath been
The theme of all its lays.

There is a way, a hallowed way,
First by the Saviour trod:
The Holy Saints in every age,
Have sealed it with their blood.

Here in the Church for which Christ died,
That hallowed way is found;
"One Lord, one faith," one hope in Christ,
Within her pale abound.

"One fold and Shepherd" too, who keeps
The flock from evil ways;
The lambs whereof with one consent,
Proclaim their Shepherd's praise.

Our wandering feet she seeks to guide,
In unity and peace:
And then from schism's devious paths;
Our fainting souls release.

She is the Bride of Christ, the Lamb,
"Her clothing all wrought gold;"
The ground and pillar of the truth,
Which she 's given to unfold.

Her faith wipes sorrow's tear away,
And doubt doth disappear;
And in the calm light of her law,
The good have naught to fear.

Then come within her bosom rest,
And learn her Heavenly ways;
Cast all your care on Him, who is
The Church's constant praise.

Columbus, Jan., 1849. J. B. P.

For the Churchman.

CHRIST'S LEGACY.

Who deems that Holy Church hast lost
The priceless gift the Saviour gave?
Or, as an idle bauble, tost
Beneath the curst world's hungry wave,
Her keys that, all this wide world o'er,
Oped to man's want God's spirit store?
That now the kingdom is but earth alone
Where man's poor sight and wisdom seek their own?

Who deems that hidden Paradise,—
Its sweet cool shades, its living streams,
Its lustrous air, from seraph's eyes
Radiant with interwoven beams,
And the eternal Light divine
Filling up all with changeless shine,—
That these, and converse with the dwellers there,
To men in spirit are not free as air?

That His blest kingdom,—which, Christ said,
Should ever stand while earth doth stand;
And, when the last flames, fierce and red,
Should melt and burn up sea and land,
Transfigured through those fires should glow
Thenceforth no earthliness to know,—
That this hath not one, only, changeless frame,
One as the Lord: on earth, in heaven, the same.

Or that the Body of the Lord,
The Godhead dwelling in the flesh,—
Is not, to us, as when that Word
In human nature dwelt afresh?
Or that God's fulness, now, as then,
Doth not inhabit in us men,
A fulness that in each of us hath place
Of grace according to our growth in grace?

Oh! is not God the self-same now
As when He put on human frame?
His Body is the Church: and how
Is this, His Body, not the same?
It is the same where'er Faith is:
Christ manifests Himself in His:
Where Faith is not, to them is Christ no more
Indwelling, in the Spirit, as of yore.

This glorious kingdom—rich within,
And glowing with all spirit-powers—
There is no cause, but each man's sin,
If all its treasures be not ours:
Our priests are gifted with the Word,
And every member of the Lord
Hath his own measure of the Holy Ghost:
In the most humble and obedient, most.

And in the Spirit, oh! what height
The feet of faithful men do mount;
There glossy slopes flow all with light,
And vales are rich with stream and fount.
The pure see God on every side:
Them spirits gently serve and guide,
While earth, to them, is sorrow, shame and ill,
The Church is heaven on earth, about them still.

Sweet mysteries to them that love,
Do lead to that eye hath not seen;
An open sky is spread above
Wherein no cloud hath ever been.
The Word wells full in every heart;
Deep calleth unto deep, apart;
And Love, God's being, maketh them all one
In Him, the Father, who are in the Son.

Newark, 1849. R. T. S. L.

Selected Matter.

REV. PROFESSOR HAIGHT'S

MATRICULATION ADDRESS.

(Concluded:)

"Young men likewise exhort to be sober minded."—*Titus*, ii. 6.

II.—I. And now, let no one say that the course thus indicated as that to which obedience to the precept of the text will lead, may interfere with the claims of *conscience*. Not so.—Conscience has reference to law; the law of God; the law of the Church. Whatever that law requires, whether of word or deed, is to be done, and that at any risk, or any sacrifice.—When it speaks, we are not to confer with flesh and blood, but at once to obey, even though thereby those whom we love are plunged in grief, and our own lives are jeoparded. Discretion on the other hand, relates to the time, and mode, and circumstances of obedience, when they are not indicated by the law of the Law-giver. A duty is enjoined. If the time, place, and manner of its discharge are specified, no question can arise as to what a Christian man is bound to do. But it is in cases where no such intimation is given, and these form by far the greatest number, that we are to inquire what is the best, the wisest, the most expedient mode of performing the duty to which we are called. Many are the follies and vagaries, not to mention the crimes, which have been enacted under the plea of conscience. In two many cases conscience is synonymous with self-will.—We plead duty as the moving cause, when in fact, we are acting solely under the influence of pride, or vanity, or self-conceit. There is no ground of action which requires to be more thoroughly scanned than this, so numerous are its counterfeits, and so deceitful is the human heart. If it is the voice of conscience, it is the voice of God, and must be obeyed, at the peril of the soul's salvation. But let us beware that we mistake not the decisions of self, for the declarations of the Most High.

2. Nor let it be said that the advice which has now been given trenches upon *individual liberty.* There is no liberty to the individual, but what is permitted by the general good. The welfare of the whole is the standard by which the procedure of each must be regulated. "By one Spirit we are all baptized into one body.—Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now, ye are the body of Christ, and members in particular."*(a)* To suppose that any one member of the Christian community has a right, primarily to consult his own feelings and interests, irrespective of the effect of his actions upon his fellow disciples, is to betray a sad want of acquaintance with the leading law of the new and better dispensation under which it is our glorious privilege to live; the law of love. "None us liveth unto himself."*(b)* "Look not every man on his own things, but every man also on the things of others."*(c)* The liberty of the Gospel, is the liberty of restraint; of self-discipline; of law.—To the "weary and heavy laden" Christ says, "take my *yoke* upon you."*(d)* The Christian is not free to do as he lists. He is bound to live by rule. He is bound to "take up his cross daily,"*(e)* and to follow the blessed Jesus in His patience, and humility, and charity. He is indeed free from the law of sin and death, but he has come under the law of righteousness. He is indeed no longer the slave of Satan, but he is the servant of Christ. Away then with the idea of personal liberty, as opposed to, or trenching upon the welfare of the body of Christ. Perish the thought that the individual is to be considered before the whole company of the faithful. Be it ever remembered, that the doctrine of "the Holy Catholic Church, the Communion of Saints," is a reality; one not only to be professed, and eulogised, but to be so embraced as to influence our words and deeds; to be within us a living principle of action.—"By their fruits ye shall know them."*(f)* "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doth the will of my Father which is in Heaven."*(g)*

3. Nor let it be said, that to adopt the course of conduct which has now been recommended, savours of *timidity and cowardice.* Courage is one thing; head-long rashness quite another—as different from it as the miserable paste from the diamond of finest water. Self-willed presumption, miscalled boldness, is often met with; but true courage, the courage to wait, to endure, patiently to follow in the path of duty, discerned by the eye of reason or faith, even at the risk of being stigmatized as timid and craven—this is a trait of character much more rare. When the Holy Paul 'made himself servant unto all;' when he was "made all things to all men;" was it from fear or faintheartedness? When he was careful to 'give none offence, neither to the Jews nor to the Gentiles, nor to the Church of God; to please all men in all things, not seeking his own profit, but theirs,' was it because he stood in terror of them, and dared not pursue any other course? No. He thus acted, 'that he might, by all means, save some.' He thus acted that he might thereby promote the glory of God. He thus acted, because he had the true spirit of a Christian and a Christian Minister; the same spirit which, under other circumstances led him to 'withstand Peter to the face;' to reason with the thoughtless Felix and the wicked Drusilla, of "righteousness, temperance, and judgment to come;" to denounce the sins of the Corinthian Christians; and to bare his neck to the sword of the executioner. It is easier, far, to imitate St. Peter in his early rashness, which was followed by his lamentable fall, than to tread in the footsteps of the meek, thoughtful, wise, discreet, courageous Paul. But who can doubt to what line of conduct duty calls the disciple of Christ. "Remember," says Bishop Taylor, "that discretion is the mistress of all graces; and humility is the greatest of all miracles: and without *this*, all graces perish to man's-self; and without *that*, all graces are useless to others."*(i)*

III. Young men—Candidates for the Holy Ministry—Brethren beloved in the Lord—I exhort you in the name of our Common Master, to be sober-minded; to exercise a wise discretion, while here pursuing your studies, in the formation of your opinions, in giving them utterance, and in the whole course of your conversation with those around you. Be modest, humble, and constant in the appropriate duties of your calling. Have a ready will to observe all spiritual discipline. Seek in all things to be guided by a sound judgment.—Be on your guard against the baleful influence of pride and self-conceit. Live near the Cross. Be much in communion with your own hearts. Hold frequent intercourse with Heaven. In the several acts and exercises of devotion, seek to have intimate fellowship with your Father and his Son Jesus Christ, and to attain unto that pureness of heart which alone has the promise of the clear vision of God, and of his truth.*(j)* Do this; I pray you, for your own sakes; for the sake of the Institution with which you are connected; for the sake of the Church of God.

1. Do this for *your own sakes.* Your own peace and comfort, and usefulness in the Sacred Ministry, to which you are looking forward, will depend in a great measure upon the character of that preparation which is here made for its high and holy duties and services. If it is one-sided, partial, erratic; if due attention be not given to the care of the heart, the cultivation of the lowly, chastened, heavenly dispositions which we behold in our great Exemplar, and the manifestation in your lives of the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,"*(k)*—you will treasure up for yourselves disappointment and bitterness of spirit—perhaps "wrath against the day of wrath."*(l)* Mental ability and varied learning are not the only, or the principal qualifications for a successful discharge of the weighty functions of a Minister of the Gospel. These may exist; alas! they often have existed; where there has been no fruit to the glory of God, and the edifying of his Church. And this must ever be the result, where they are united with unchastened spirit, or an unsanctified heart. Seek then to know yourselves Seek to "grow in grace and the knowledge of our Lord and Saviour Jesus Christ."*(m)* "Give diligence to make your calling and election sure."*(n)* "Be sober-minded."

2. Do this for *the sake of our Seminary.* Its reputation, and consequently its power to do good, is to a certain, perhaps a great extent, in your hands. Rightfully or wrongfully, men have judged, and they will judge of the institution by its inmates for the time being. What then must be the inevitable consequence of a failure on your part to exhibit that gravity, decorum, and modesty, which the common feeling of mankind demand in those who are candidates for the sacred office? What must be the result of reckless speech, of the exhibition of wayward tempers, and of affected singularity in deportment, and this on the part of a few only of the whole number? Melancholy experience gives the answer. Suspicion, and distrust, and antipathy, have been excited; which not even the unspotted lives, and faithful, invaluable services of our Fathers in this sacred community, could avail to remove, and which exposed even their venerated names to obloquy and scorn. And what has happened, will happen again, if our Students, disregarding the counsels and warnings of their teachers, fail to deport themselves with that prudence, humility and propriety which are demanded by their position as Candidates for the Ministry. To "endeavor, by every means within your proper sphere, to promote the reputation and interests of the Seminary," is a part of that solemn engagement into which those of you who have recently been admitted to its privileges, are now about to enter, as the residue have done on former occasions. My brethren, it is no unmeaning ceremony. It is a serious transaction. It takes place before the Altar. It takes place under the eye of Almighty God. It is witnessed by the Holy Angels. Better it is not to promise, than to promise and not perform.*(o)*

3. And finally, beloved brethren, take heed to the exhortation which has now been addressed to you, for *the sake of the Church of God.*—The interests of the Church must always be effected by the lives of its members, and more especially by the lives of its Ministers among whom you are preparing to be numbered and, with whom, in a certain sense, you are always associated in the public mind. As on the one hand the purity and zeal of her children, and especially her priests, are, under God, one main element of her glory and strength, so, on the other hand, is she weakened and brought to shame by their inconsistency and sins. See to it, then, dear brethren, that the spouse of our Redeemer be not 'wounded in this house of her friends.' Let the thought of your high and holy relation to her, ever inspire you with fresh resolutions to be watchful over your hearts,—your thoughts, and words, and deeds,—and whatever you do, to do all to the glory of God. Then, let what may betide you here, you shall share in her final triumph, and reap, in the possession of the enduring joys which are at God's right hand, much more than ample recompense for all the self-denial, and labor, and toil, which fidelity to her interests may now demand of you.

"And I, John, saw the Holy City, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband.—And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away the tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."*(p)*

That ye all may so faithfully serve your Lord and Saviour in this life as finally to attain unto this blessed state, may God of his infinite mercy grant, through Jesus Christ our Lord.

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a 1 Corinthians xii. 13, 26, 27.
b Romans xiv. 7.
c Philippians ii. 4.
d Matthew xi. 29, 30.
e Luke ix. 23.
f Matthew vii. 20.
g Matthew vii. 21.
i Rules and Advices to the Clergy, II. xviii.
j Matthew v. 8.
k Galatians v. 22, 23.
l Romans, ii. 5.
m 2 Peter iii.
n 2 Peter i. 10.

o Cf. Ecclesiastes v. 4, 5.
p Revelation xxi. 2, 3, 4.

Advertisements.

LORD MAHON'S History of England. D. Appleton & Co., publish this week—HISTORY OF ENGLAND, FROM THE PEACE OF UTRECHT TO THE PEACE OF PARIS. By Lord Mahon.

Reprinted entire from the last English edition—revised and corrected by the author himself—with additional notes by Henry Reed, LL.D., Prof. of English Literature in the University of Paris. Two volumes 8vo. Price $5.

Notices of Lord Mahon's History.

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Edinburgh Review.

"It was with no small satisfaction that we saw a history of this period announced from the pen of Lord Mahon, nor have we been disappointed in our expectations. His narrative is minute and circumstantial, without being tedious. His History of the Rebellion in particular is clear, distinct and entertaining. In his judgment of persons he is on the whole fair, candid and discriminating."

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ST. TIMOTHY'S HALL, Catonsville, Maryland, six miles from Baltimore.

This Institution is conducted by the Rector and 8 Professors and Instructors. The situation is of known salubrity, and the buildings commodious.

Pupils are received between 7 and 16 years of age at any time during the year. The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits.

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The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

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This Institution is pleasantly situated in a retired and healthy part of the country, and is easily accessible from New York by Mail, Steamboat, or Rail Road.

Terms—$75 per Session of 22 weeks.

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Circulars, containing further particulars, may be had by addressing the Principal, or at Raynor's Bookstore, 76 Bowery.

References.

Rev. Benjamin I. Haight, D.D., New York.
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Rev. Henry W. Mason, D.D., Easton, Maryland.
Rev. William C. Mead, D.D., Norwalk, Connecticut.
Rev. Ambrose S. Todd, D.D., Stamford, Connecticut.
Robert Lockwood, M.D., Stamford, Connecticut.
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A PERSON who has had considerable experience in Church Music, is desirous of procuring a situation as Tenor Singer. The Episcopalian Church preferred. Address Tenor Churchman office, 12 John street. January 13—2t8

COLLEGE OF ST. JAMES— Washington County, Maryland.—One or two Tutors are wanted in the Grammar School. Applications (with references) may be made to the undersigned. The posts would be especially desirable for candidates for orders.

JOHN B. KERFOOT, Rector,
December 16—3t College of St. James, P. O., Md.

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Address C. Q., at the office of the Churchman.
December 2—6t8

FOR SALE—Two Pews in St John's Church, unsurpassed for eligibility, known as No. 65, *Middle Aisle*, and No. 39 *North side Aisle*, (*bod's pew.*) Apply to Mr. N. Quackenboss, 147 Hudson street, St. John's Square, or to the Sexton. October 14—tf

FOR SALE.—One of the best Pews in Trinity Church, being in the nave of the church, on the south side of the North Aisle.

Apply to
ROBERT B. CAMPBELL, 72 Wall st,
February 17—4t8

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July 8—3m

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This Company completed its THIRD year on the 1st of May last, at which time the SURPLUS amounted to $542,010 58, showing an amount of business unparalleled in the history of Life Insurance.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of two thirds of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, if they prefer, give their individual notes for one-half the annual premium, upon which they will be required to pay six per cent. interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall street.

DIRECTORS:

Robert L. Patterson,
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Henry McFarlan,
William M. Simpson,
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ROBT. L. PATTERSON, President.
Benj. C. Miller, Secretary.
JOSEPH L. LORD, Agent.
Valentine Mott, M. D., } Medical Board of
Jer. Van Rensselaer, M. D., } Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 3 o'clock. July 15.

JANUARY REPORT.—THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, (11 Wall street,) has issued during the month of January, 1849, three hundred and seven new Policies, viz:

To Merchants and Traders,	97	To Mechanics,	88
Clerks,	38	Manufacturers,	25
Physicians,	3	Farmers,	11
Engineers,	2	Hotel Keepers,	4
Lawyers,	6	U. S. Officer,	1
Ladies,	4	Public Officers,	2
Brokers,	5	Teachers,	4
Sea Captains,	2	Artists,	3
Agents,	4	Other occupations,	8

New Policies issued in January, 307

BOBT. L. PATTERSON, President.
Benj. C. Miller, Secretary.
Jos. L. Lord, Agent.
James Stewart, M. D., Medical Examiner (residence Abingdon square,) is at the office daily, from 2 to 3 o'clock
February 10—1m

SCHOOL FOR MORAL DISCIPLINE.—The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School—to educate boys, not as if they were physically, but morally, men—men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form (or, if need be, to *re* form) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather then to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience, and thus lead the mind to approve of, and pursue, the good—never to indulge, but always to be kind—never to be severe, but always to be srrict—to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructers. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructers. At study, at play, at meals, at rest, by night and by day, the boys are always with the superintendent, or a teacher.

Conditions.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationery, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra Studies 5$ per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of, Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the Visiting Committee.

WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. Jaeuary 6, 1849—tf

MASKELL ON ABSOLUTION.

Appletons have just imported, An Inquiry into the Doctrines of the Church of England upon Absolution, by the Rev. Wm. Maskell, M. D. 1 vol. 8vo. $3 50.

BY THE SAME AUTHOR,

Holy Baptism, a Dissertation, 1 vol. $4.
Monumenta Ritualia Ecclesiæ Anglicanæ. 3 vols. 8 vo. $13.
The Ancient Liturgy of the Church of England. 1 vol. $2 50. 1t

THE CHURCH ALMANAC— Just Published, and now ready, the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to

THOMAS C. BUTLER, Agent,
Sept. 2. tf P. E. Tract Society, 20 John street.

EPISCOPAL Collegiate Institute, Stapleton, Staten Island, Rev. T. Towell, A. M., Principal.

The Winter Session will commence on Monday, 30th of October inst. The patronage of parents who wish their children trained up in the principles of *sound Churchmanship*, with the advantage of the best teachers in the Classical, Mathematical, French, German, and Spanish Departments, is solicited. Boats run every hour from the city, and land within five minute's walk of the Institute.

References.—Right Rev. W. H. DeLancey, D.D., Rev. William Berrian, D.D., Rev. Benjamin I. Haight, D.D., Rev. Edward Y. Higbee, D.D., Rev. C. W. Hackley, D.D., Rev. J. F. Schroeder, D.D., Rev. Joseph H. Price, D.D., Rev. W. Morris, Rev. Isaac Pardee. October 14—tf

A LADY, a communicant of an Episcopal Church in Brooklyn, is desirous to obtain a situation as Governess in a private family, or as Assistant in some established school. She has no objections to go to the South or West. The references are of the most respectable kind. Address E. C. B., Brooklyn, Post-office, N. Y. January 20—2t8

GOVERNESS.—A Lady, who is qualified to undertake the instruction of three Young Ladies, from 8 to 12 years of age, in English, French, and Music, is desirous of obtaining an engagement as resident Governess in a Protestant family, a Clergyman's preferred. Communications addressed to S. M., care of Mr. McMullin, 96 Broadway, will receive attention. Jan. 6, 1849—2t8

BOOKS AND STATIONARY.— Huntington & Savage, Booksellers, and Stationers, 216 Pearl-st, N.Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationary, to which they would invite the attention of Booksellers, and Merchants generally.

H & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

Mitchel's Burritt's Geography of the Heavens.—Being Burritt's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Mutiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.

Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c. 216 pages, 18mo. 38 cts.
" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.
" Primary History of Europe, 216 pages, 18mo. 38 cts.
" Do. Do. of Africa, in preparation.
" Do. Do. of Asia, including Bible History.
Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.
" Modern History, " " " $1 18.
" Pictorial History of the United States, 80 cts.
" Pictorial History of France, 80 cts.
" Pictorial History of England, 80 cts.
" Pictorial History of Greece. 80 cts.
" Pictorial History of Rome.

Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.

The National Geography, by S. G. Goodrich, illustrated by 60 colored stylographic maps, and 220 beautiful engravings, accompanied by a Globe Map, on a new plan. 1 vol. medium, 4to. new edition, 50 cts.

The best Book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.

Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition revised. 75 cts.
Do. Primary School Pronouncing Dictionary. New Edition revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.
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The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.

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This book is more simple and easy for beginners than any heretofore published in the New Method, and is designed to precede Mr. Pinney's large work.

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The Practical French Teacher; or a new method of learning to read, write, ank spreak the French. By Norman Pinney, A. M. 1 vol. 12mo. $1.

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A Practical Grammar of the English Language. By Edward Hazen, author of the Speller and Definer, 50 cts.

A New Introduction to the Science of Algebra. By Silas Totten, A. M., President of Trinity College, Hartford. 1 vol. 12mo. $1.

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Do. Chemistry for Beginners; designed for Common Schools. 1 vol. 18mo. 50 cts.
Do. Natural Philosophy for Beginners. Same size, 50 cents.
Do. Geology.

Kame's Elements of Criticism. By Abraham Mills, A. M. 1 vol. royal 12mo. $1 25.
Astronomical Maps. By H. Mattison, 16 Nos. cloth backs and rollers, with case and book, per set, $20.
Astronomical Maps on heavy paper and rollers, $15.
Elementary Astronomy, to accompany the Astronomical Maps. By H. Mattison. 18mo. 50 cts.
Sermons to Presbyterians. By G. T. Chapman, D.D 1 vol. imperial 12mo. $1 25.
The Book of Psalms, translated into English Verse. By the Rt. Rev. George Burgess, Bishop of the Diocese of Maine, 1 vol. 12mo. 75 cts.

☞ Academies and Schools supplied, and a liberal deduction from above prices made. November 11.

NEW ORGAN of Annunciation Church, New York, Rev. S. Seabury, D.D., Rector.

At a meeting of the Vestry, held October 2d, 1848—Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same—

Reported, That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptance of the Organ, and move a vote of the Vestry commendatory of the instrument and of Mr. Jardine as the constructor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone*, and *perfect voicing*, renders the Organ in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions:

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr. Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder.

Signed. Floyd Smith.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC, sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl street, New York.
December 16—tf

EDUCATION IN SCOTLAND.

The Rev. James Mackay, M. A., of King's College, Aberdeen; (formerly Rector of a Parish in the Diocese of Connecticut, and now colleague and successor to the Very Reverend the Dean of Moray in the pastoral charge of St. John's Church, Inverness,) offers to receive a few pupils from America, to be trained under his own eye at the Royal Academy. This celebrated school, which was established in Inverness in 1792, is one of the most complete educational institutions in this country. The Head-Master, Dr. Steele, ranks with the ablest Mathematicians in Europe; and the other masters are all distinguished in their particular departments.

When the students are prepared for the University, they will have an opportunity (if desired) of attending the regular curriculum at King's College, when they may graduate at the close of the fourth session. At the Scottish Universities, the length of each session never exceeds six months.

Mr. Mackay, if requested by parents or guardians, will take an annual tour with his pupils through the principal cities of Great Britain, varying the route each year. *Mr. M. resided for seven years in the United States*; and he has had long experience as a teacher.

TERMS:

School-boys—*Five Hundred Dollars* per annum;
Collegians—*Seven Hundred Dollars* per annum

N. B. These terms, payable half-yearly in advance, include boarding, washing, books, stationery, and *all fees* at School or College. Clothing and travelling expenses will, of course, be charged according to the actual amount.

Application may be made to the

REV. JAMES MACKAY,
18 Ness Bank, Inverness, Scotland.

Mr. Mackay takes the liberty of referring to the Right Rev. the Bishop of Moray, Priory, Pitteneveem; the Right Rev. the Bishop of Argyll and the Isles Duntroon Castle, Argyll-shire; and the Very Rev. the Dean of Moray, Deanery, Inverness:

Also to the Right Rev. the Bishop of Connecticut; the Right Rev. the Bishop of Maine; the Rev. Dr. Ducachet, of Philadelphia; the Rev. Dr. Wainwright, of New York; and the Rev. Dr. Jarvis, the Rev. Dr. Croswell, the Rev Dr. Meade, the Rev. Mr. Hallam, the Rev. J. L. Clark, the Rev. Mr. Cooke, the Rev. Mr. Coxe, the Rev. Professor Jackson, and the Rev. Mr. Everest, of the Diocess of Connecticut:

Also to Nathan Smith, Esq., New Haven, Conn.; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, November 24, 1848—1y1tmi,3tm4p

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Gov. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq.

Sept. 2—tf

☞ At reduced prices for Cash only ☜

Published and for sale by

THE General Protestant Episcopal SUNDAY SCHOOL UNION, Depository No. 20 John Street, New-York;

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2.00
Prot. Epis. Sunday School Book No. 1	"	1.25
" " " No. 2	"	1.50
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Bible Companion, vol. 1, Old Testament	"	18.00
" vol. 2, New "	"	20.00
Quest. on St. Matthew, part 1, stiff cov.	"	6.00
" " 2, "	"	6.00
" " 3, "	"	6.00
Questions on the Acts, 1, "	"	6.00
" " 2, "	"	6.00
" " 3, "	"	5.00

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

Cheap Library.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for Ten Dollars. This is believed to be the cheapest Library in the country.

The Library to this date, in 177 vols., of various prices. Total, $26.61 nett.

The Children's Magazine, bound in 38 vols., of 144 pages each. Price for the set, $6,84 nett.

The Juvenile Library, 6 vols., 32 mo. Price for the set, 87 cents nett.

NEW LIBRARY BOOKS.

The Doubt Settled	half morocco	10 cents
Simple Stories	"	12 "
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Charles Burton. A Tale	"	23 "
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Scripture Reading Lessons for young Children, 3 parts in one volume.	" "	25 "

NEW BOOKS OF INSTRUCTION.

The Church Catechism, simplified by Question and Answer, $3.00.

Scripture Reading Lessons for Young Children, Part 1. $5,00 per hundred, Part 2. $6,00 per hundred, Part 3 $5,00 per hundred

BEAUTIFUL BOOKS FOR GIFTS.

The King's Messengers.—By the author of "The Shadow of the Cross," &c., with beautiful illustrations.—Muslin, 62 cts; fancy paper 31 cts.

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The Shadow of the Cross.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cents; fancy paper covers, 25 cents.

The Distant Hills.—An Allegory. By the same author. Similarly illustrated. Muslin, gilt. 62½ cents, fancy paper, 25 cents.

Sacred Allegories.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

The Dark River.—An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 12½ cents; fancy paper, 25 cents.

The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D. D. Sup. Edition. Muslin. 37 cts, smaller Edition, paper, 12½ cts.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31 cents.

Prayers for Children—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo—and three numbers in one quarterly, to save postage to distant subscribers—single, 25 cents per annum, and fifty copies for $10—payable always in advance.

☞ Address all orders for Books, and all remittances

DANIEL DANA, Jr., Agent,
Jan. 1, 1848. Church Depository, 20 John Street.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall Street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, simi-annually, quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New-York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New-York, and of the United States.

The transactions of this Company are on the cash principle; consequetly the survivors of parties insuring with it will not be subjected to the heavy draw-back of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall Street, or of any of its agents.

TRUSTEES:

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SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway.
May 22—tf

ORGANS—HENRY ERBEN, 172 Centre Street, offers for sale the following Organs

One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices

Also Church Furniture made to order.

Pew Cushions either in Hair or Moss.

Pews stuffed and lined, &c. DIXON & STONEY.
Cabinet Makers and Upholsterers,
April 9—yly 555 Broadway, near Prince